CANADIAN JEWISH REVIEW

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The Greater Mentality

By RABBI B. R. BRICKNER
Contributing Editor

Dominion Correspondence

Toronto News

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LATE NEWS DISPATCHES

BALFOUR'S ASSURANCES OF JEWISH PALESTINE TO AMERICAN ZIONISTS IMPRESSES ENGLAND

London (J. P. A.—Balfour's reaffirmation of his Zionist policy at the reception to the Zionists of America tendered last week at the British Embassy in Washington, made a deep impression here. It is believed that Mr. Balfour, in his memorable address, expressed the views of the English Government towards Zionism. It is also believed that the foes of Zionism will with this new declaration be dealt a blow from which they will never completely recover.

It is worth noting that the "Morning Post" entirely ignored this occasion, which is sufficient evidence that Mr. Balfour's address is regarded by even our bitterest enemies as of the utmost consequence.

WHOLE JEWISH COMMUNITY IN ASIA MINOR DESTROYED

Constantinople (J. P. A.)—Authentic reports received here state that the entire Jewish community in Zuflog, province of Kurdestan, Asia Minor, was annihilated by a band of pogromists. All the men were brutally murdered, and the women and girls were taken into bondage by the bandits. Only a few aged people and several children remained unharmed.

LITHUANIAN JEWS FORM TRADING CORPORATION FOR PALESTINE

Kovno (J. P. A., by mail)—Local Jews have founded a large corporation to develop trade with Palestine, with the name Habiul. The total capital of the undertaking amounts to 25 million German marks.

MOSLEM HEAD DEFENDS JEWS

Jerusalem (J. P. A., by mail)—The Kadi, leader of the local Mussulman community, published a protest in an Arab daily in this city against the attacks which have recently been made by the Arab press against Norman Bentwich, chief justice of Palestine. The Kadi commended Mr. Bentwich's activities and said that all the criticism lately hurled against him is unjust.

HUNGARIAN JEWS CAN'T VOTE

Budapest (J. P. A., by mail)—The anti-Semitic officials of Czegled so manœuvred that when the city elections took place, not a single Jew was admitted to the polls. Jewish leaders in that city protested against this action to the government, but it is evident that with the present conditions in Hungary, the protest is not expected to be of any avail.

JEWS HAIL IRISH FREEDOM

London (J. P. A.)—The Jewish community of Cork sent to the new President of Ireland, Mr. Arthur Griffith, its congratulations upon the ratification of the peace treaty between Great Britain and Ireland. The Jews pledged themselves to work faithfully for the triumph and prosperity of Ireland, the nation which in all its history had never oppressed small and weak minorities.

REVIVAL OF CZARISM PROPHESIED

Berlin (J. P. A.)—The famous fortune-teller of this city, Kamerich, prophesied the impending return of Czarism in Russia this year. According to his prophecy, riots and gigantic pogroms against the Jews would accompany the return of the Czar to power.

LORD SWAYTHLING REJECTED FROM CLUB BECAUSE HE IS A JEW

London (J. P. A.)—The Richmond Golf Club, one of the most élite and exclusive social organizations of England, rejected Lord Swaythling's application for membership. Although no reason has been given for this refusal, it is commonly understood that the sole motive for such rejection was Lord Swaythling's being a Jew. A storm of adverse comment was caused by this incident in English society circles.

CHURCH LANDS MUST NOT BE SOLD TO ZIONISTS

London (J. P. A.)—An investigation committee of the Christian Orthodox Church in Jerusalem rendered a report on the lands that the Greek Church sold to Zionists. The committee recommends, in its report, that Church property should hereafter not be sold to alien races and religions.

The "Morning Post" carrying this item, adds that the Palestine Government disregarded the wish of the leaders in the Christian religion and sold the major part of the church land to Zionists.

SEVEN AND A HALF MILLION FOR THE NATIONAL FUND

Vienna (J. P. A., by mail)—The National Fund office in this city announces that the total receipts for 1921 in Austria amount to seven and a half million kronen.

When you consider that there are only 300,000 Jews now residing in Austria, and that most of the contributions come from the middle and laboring classes, whose material situation is far from comfortable, this offering of Austrian Jewry speaks for itself.

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THE LARGER MENTALITY

THE SECOND B'nai B'rith Conference held in Winnipeg was noteworthy in many respects.

It was a Conference of representatives from active B'nai B'rith lodges from all over Canada. Montreal and Ottawa alone did not have any delegates at the Conference, yet even they were there in spirit. It was a B'nai B'rith Conference in every sense of the word, interested not in the advancement of this or that "ism," which in the opinion of the devotees of the "shechten und richtungen" will bring the geualah for the Jew, but here were delegates assembled in the interest of the "ism" of all "isms," the welfare of "Kelal Yisroel." The B'nai B'rith stands on the solid platform of "Every Jew is responsible to every other Jew," and "Thou shalt not separate thyself from the community." Harmony, benevolence, and brotherly love are its mottoes. It was, therefore, noteworthy as well as praiseworthy, to find the Conference united on the idea of the formation of a Canadian Council of B'nai B'rith Lodges. At present the Canadian Lodges stand under the jurisdiction of District Grand Lodges in the United States. There are many reasons why the B'nai B'rith Lodges of Canada, with a membership of several thousand, representing all classes in Canadian Jewry, should form a National Council, and not the least among them is the need for a united body, representing the best elements in our population, that can treat of our peculiarly Canadian Jewish problems. Our problems are different from those of our brethren living in the United States. The time has come for Canadian Jewry to learn to lean on itself. We are past our toddling stage and must begin to stand on our own feet. Only in this way can we acquire the necessary confidence and courage. It was in the realization of this steadily growing conviction that a motion prevailed that a Canadian Council of B'nai B'rith Lodges be formed. It is hoped that the local lodges will support this resolution and help see it through. Another outstanding phase of the Conference was the report of the Chairman of the Canadian Anti-Defamation Committee. This report shows conclusively that the mouth of prejudice is spewing its poisonous streams and polluting the springs of Canadian public opinion. The motive is clear. "The Jew is a foreigner, and an exploiter of our country"—"Canada for the Canadians." With these "shlagswerter" as their guide, the Anti-Semites have not hesitated to stoop to the lowest gutters for their mud-slinging campaign at the Jews. It is hardly necessary to refute the blind chauvinism, the stupidity and the malice of these so-called Canadians; suffice it to say that Canada would be far better off without this sort of Canadians. Yet they are with us. The average Canadian innocently absorbs this defamatory rot at his breakfast table, or in the street car. He hears it at lectures and even in ostensibly "expert papers." Unless it is offset by the truth, a double injustice results, an injustice against the gullible public and an injustice against the Jew. The report of the B'nai B'rith Anti-Defamation Committee speaks volumes for the good work it has accomplished in counteracting the baneful influence of Anti-Semitic articles, speeches, theatrical jokes, etc. The work done covers only the negative side of the problem, that of counteracting the damage done. Another and more constructive phase of our work waits patiently to be undertaken, namely, that of spreading information and facts concerning the Jew, which are true, and which will better acquaint our non-Jewish neighbors with their Jewish fellow-citizens. The scope of the Anti-Defamation Committee is broad. Its activities are sorely needed and can accomplish much good. The Jews of Canada, particularly those who are not affiliated with the B'nai B'rith should support this work by financial contributions as well as by informing the secretary of the Anti-Defamation Committee, whose offices are in Winnipeg, of any injustices against the Jew in the press, on the platform or on the stage.

It was remarkable to see how united the delegates were on the question of immigration. All of them felt that not only does the Jewish immigrant need Canada, but that Canada needs the Jewish immigrant. All were mindful of the fact that the Jew does not want any special legislation from the Government. What is required is that the stupid and inhumane Orders-in-Council, such as P.C. 23, should be wiped off the books and in their place legislation should be framed by the new Government that will give Canada desirable immigrants, who will be assets to the country. The discussion revealed the unanimity of the delegates in that there is not at present any satisfactory or adequate machinery or organization in Canada for the handling of immigrant aid work—this in spite of the existence of the so-called Hebrew Immigrant Aid Society, with headquarters in Canada. It was felt that this society, although its intentions are of the best, does not have the backing of the more responsible Baia-batish (middle class) classes in Canada; that it does not have the necessary moral and financial support requisite to making it the National Jewish Organization for immigrant aid. There was no desire evident to find fault with this society. The resolution was framed so as to indicate the necessity of having the B'nai B'rith and other organizations look into the work done by the Society, and, if possible, assist it, so that it or some other organization created out of it, should be adequate to cope with the problem before us. The immigration question is the most momentous question before the Jews of Canada to-day.

Another outstanding merit of the Conference was the ability of the delegates to see the problems under discussion, not merely from a local point of view. Many problems were acute in some sections and less acute in others. But instead of the delegates from any section clamoring for a solution to the problem that might be adequate for their situation, they were big and broad-minded enough to see that there was a larger Canadian point of view. This larger mentality that makes it possible for us to transcend our own localities and narrow confines, prevented the Conference from placing itself on record in ways that might have proven disastrous to Canadian Jewry as a whole.

The Conference was a model one in still another way—unique among Jewish gatherings that consisted in the absolute decorum, orderliness, and what is more surprising, the absence of acrimony and abuse of personalities in the discussion. The problems before the Conference were discussed by the delegates with calm and poise, and a deliberateness that does not frequently characterize Jewish meetings. Delegates did not speak with a view of merely hearing themselves talk; the Conference did not prove to be a debating society. The Lodges evidently did not send their star debaters as delegates. At Jewish gatherings the discussion ofttimes partakes of too much heat without much light. In this case the delegates were not of the "tomer färkehrt" kind. This made it possible for the Conference to get through with its long business program in scheduled time and the delegates left with the feeling, "happy to meet—sorry to part—happy to meet again."

Barnett R. Brickner

PERSONALITIES

BY OBSERVER

(New York Special to *The Canadian Jewish Review*)

Sergei Prokofieff's new opera, "The Love of Three Oranges," produced recently by the Chicago Opera Company, has given an opportunity for more than punning on the title; it has provided Boris Anisfeld, the artist, with another vehicle for his dazzling brush. Reports of the opera are divided equally between comment on the bizarre music and admiration for the scenery.

Although the governing idea of "The Love of Three Oranges" seems to be very much akin to "Le Coq d'Or," that wonder-work of Rimsky-Korsakoff's, and though we can hazard a guess that Anisfeld took a part of his inspiration from Willy Pogany's enchanting settings for the latter work, yet Anisfeld is such a fine artist and master of stage *decor* that the suspicion in style between the two settings may be discounted.

We remember when Anisfeld came to this country in the fall of 1918 and exhibited his paintings at the Brooklyn Academy of Art. They were a revelation. Not a revelation of a new art, as some of the present day young men like to dub their work. But an exposition of the most extraordinary color symphonies.

There are artists who exhibit, cause a furry in the newspapers, and then retire to pay the debts of the exhibit, or better still, have their kind sponsors officiate in this pleasant duty. But Anisfeld, after his exhibition, retired to a sumptuous studio in an elegant building located on a fashionable street. Since then we judge he has found no lack of commissions.

Anisfeld can be classed among our very own, considering that someone committed the indiscretion of giving him Israel for a middle name, but he is a confirmed internationalist. His creed is that art knows no nationality. And as to tracing a speck of Judaism in a Jewish artist's work, that would be a singularly useless quest. It is one of Anisfeld's favorite theories, indeed, that we are the only beings on earth who can really profess to a sincere non-racial quality in our art work. This is because, he will explain to you, our neighbors all began their art in the infancy of their history. Consequently, in the following centuries of culture, their art became stamped with their own individuality. It has sunk into a rut. And this rut is known as "national art." On the other hand, we were forbidden by law to engage in painting or sculpture and Jewish artists were unknown until a comparatively late period. We therefore had no artistic infancy but came to art in our old age. As old men our eyes are not blinded by sentiment; we are too wise and farseeing to be bound by tradition; we see beyond the confines of nationalism—we have no rut.

But you must not think that because Anisfeld is a cosmopolite in theory he is the same in fact. He may argue with you that there can be no nationalism in art until your throat calls for an armistice, but in an unguarded moment a phrase like: "But why call him Jewish? There is nothing Jewish in his art," will slip out and you will know that individuality cannot be downed.

Of Mr. Anisfeld's paintings, aside from his stage work, two viewpoints can be held and appreciation or lack of it will result accordingly. If you will think of him merely as a painter of picture—pictures that are portraitures of people or scenes as they are—then his work will disappoint you. But think of Anisfeld as a painter of ideas and as a decorator, then his paintings will arouse your enthusiasm. Pre-eminently Anisfeld is a decorator and colorist. He disdains to portray the subject literally. If it is a picture of a man he must instill into it something foreign, but something which will give it originality and make it suggestive of a vague background—a background conveying a phase of the subject's character.

Thus in a portrait of Chaliapine, the great Russian singer who is now attracting Caruso crowds at the Metropolitan, the background is a golden cup. The cup is small and takes up comparatively little space in the picture, but it is the background. The first thing that strikes the eye is the gleaming brilliancy of the golden cup. The cup cannot be labelled with a definite meaning; its purpose is seemingly ornamental but the atmosphere its brilliant coloring evokes, teems with conjectures.

Anisfeld is a self-portrait. This painting is another indication of the relativity between the artist's theory and fact. From the expression on Mr. Anisfeld's face on this picture, one would think that in real life the artist was a most extraordinary and unusual mortal. It is an expression of lurid and unholy imagery, of indomitable strength, of harshness of character and general revolt against mankind.

In truth, Boris Anisfeld is the most gentle and modest of men; he is of a retiring disposition and a precise opposite to all that the portrait suggests. Then why the portrait? That is the theory. It is not Boris Anisfeld but Boris Anisfeld as the latter sometimes thinks he is.

One of the most fascinating of the Anisfeld paintings is "The Garden of the Hesperides." There is such a riotous harmony of colors in its composition as one can conceive of only in dreams. Dominating the picture is a long tail of a peacock done in lurid yellow. That vivid streak against the duller background is unforgettable. In the beholder it opens every fount of imagery.

Another striking canvas is "The Blue Statue," an immense, overpowering figure in blue, reaching from top to bottom of an eight foot canvas. The picture is just a decoration, but who can look upon that blue concoction and not be thrilled! It grips the onlooker by its sheer novelty and the strength that lies behind the conception.

Equal to his fame as a painter—perhaps more so—is Anisfeld's renown as a designer of stage settings. He made much of the scenery for Diagheliv's Ballet Russe. He achieved his first success in stage decoration with his settings for Hugo von Hofmansthal's "Marriage of Zobeide," a Persian fantasy. His color schemes were so bold and striking, employing vivid combinations of blue-green, orange-green and rose-green and gold that he immediately attracted considerable attention. Diaghilev at once requisitioned his services for the Russian Ballet and in these productions Anisfeld's muse was in its happiest vein.

* * *

Battling Levinsky has taken the count and has been adjudged down and out as far as his ring activities are concerned. He fought a New York lad named Tunney last week, and though he escaped the fatal punch on the chin, the judges gave Levinsky's light-heavyweight championship of America to his opponent.

Levinsky has been a boxer for many years and his retirement was expected, inasmuch as he has saved his pennies and made himself financially independent. But it is odd to see what a change of heart the newspaper sport writers experienced with regard to him in this last engagement. After his famous battle with Carpentier two years ago, when he was knocked out with such ease and dispatch, he was abused on all sides, and charges of faking the fight were openly made against him. Now there is nothing but praise for Levinsky's "graceful acceptance of defeat" at the fists of Tunney, his "long and honorable career," his "credit to the profession."

Of course all this is as it should be, and we would not want it to be otherwise, especially since Levinsky lost out this time to Tunney and not to Carpentier.

* * *

Mana Zucca has again been active with her pen and piano and has given us three new songs. It would have been monotonous to have produced a triplet such as may be the brain offspring of ordinary folks; Miss Zucca wrote an American, a Jewish and a Russian song in one group.* The charming Mana's keynote has always been versatility, and how much more frequently does versatility poke her sprightly face into the pages of our journals than her plainer, prosaic sisters.

Miss Zucca's Russian song is entitled "Nitchavo" (It does not matter) and is set to the text of Helen Jerome. The Jewish song is "Sholom Aleichem," the poem by Minnie Steigman. The latter song is dedicated to Rosa Raisa; the words are printed both in English and Yiddish.

* * *

Musing along the lines of music, we are entertained by the always entertaining "Mephisto" of *Musical America*, who is very delighted with a concert given by the Synagogual Alliance in Carnegie Hall, for the benefit of a newly arrived composer named Bensman, whose work the Alliance desires to present in a grand concert at the Hippodrome.

"Mephisto" writes that this was one of the finest performances he has ever heard. We must accept the word of the editor of *Musical America*. But we remember with what woe we have always listened to the melodic outpourings of the Cantors' Association. Perhaps the Synagogual Alliance is not related to the Cantors' Association, but our recollections of the Cantors are a small lake of skull caps under which looked out sternly, VanDyked and moustached faces. The skull caps were in evidence at the concert referred to above. We guess that the tuning-fork and the hallelujahs were present too.

* * *

And continuing in music, we are going to astonish our readers—who by this time should be astonished no longer by the happenings on this page—by proclaiming that Pavlova, the divine poetess of motion, the diva of the dance is—yes, one of us.

You ask how? We do not know. We have always known that Mme. Pavlova was taken from her parents when a small child and placed in the Imperial ballet school of the Petrograd Opera, where she lived all her youth. But that is as far as our information went. However, rumors were pressing us closely so that we felt it was incumbent upon us to embark once more on the Trail. We did so and every trustworthy authority we consulted confirmed the rumors.

So now embrace an added source for pride.

* * *

And to conclude with music, let us state that Sascha Fiedelman has been heard of in Berlin. Sascha is a violinist. We had thought that Mischa Elman, of America, was the only one of the species.

J.K.

*The John Church Co.

Petlura Disciples in America Disappointed with Jabotinsky

New York (J. P. A.)—The local Petlura organ, "Svoboda," prints an article from the pen of her Berlin correspondent regarding the Petlura-Jabotinsky pact. The writer confesses that the Petlura party was always very anxious to enlist the co-operation and sympathy of the Jews, because of their political influence and excellent connections. He, however, is dissatisfied with the Jabotinsky negotiations, declaring that Jabotinsky is an idealist, a journalist, but not a statesman. He signed an agreement in the name of the World Zionist Organization, and now that organization refuses even to hear of it.

Referring to the agreement ,the publication believes that the idea of a Jewish gendarmerie means a political setback for Ukraina, because it in itself affirms the existence of pogroms, and that the Ukrainian government is helpless against them.

If such a gendarmerie were organized, it would undoubtedly have its sway in military circles, which, of course, would be met with resentment on the part of the Ukrainian heroes, and would probably terminate in even worse pogroms.

GARMENT STRIKERS RESUME WORK

New York (J. P. A.)—Following an order issued by Justice Wagner making the injunction against the Cloak and Suit Manufacturers permanent, the following formal notice was received by the attorneys for the union, Morris Hillquit and Samuel Untermeyer, from William Klein, attorney for the manufacturers:

"In accordance with the injunction order of the Supreme Court this day served upon my clients, and expressly reserving and without prejudice to their rights to appeal therefrom, I hereby notify you that the shops of the Cloak, Suit and Skirt Manufacturers' Protective Association will be open for their employees on and after the 17th day of January, 1922, upon the terms that prevailed before the strike was called."

The above was read to the executive committee of the 60,000 strikers at Bryant Hall by Benjamin Schlesinger, President of the International Ladies' Garment Workers' Union. The strikers cheered, applauded, waved, and rode their leader on their shoulders as he left the platform. They blocked the path of an automobile in which he rode away from the meeting until a traffic policeman cleared the way.

Great enthusiasm reigns in the ranks of the strikers who have fought against the piecework system for nine weeks and emerged victorious. They are returning to work on the same terms that prevailed before the strike.

"The victory of the striking cloakworkers in this city is of national importance," Schlesinger said. "It has demonstrated the ability of organized labor to enforce the observance of collective agreements by employers."

Mr. Untermeyer, in a letter read at the meeting, said in part:

"This seems to me to happily settle the entire controversy, even though the right of appeal is reserved, and will doubtless be exercised. The workers are, of course, returned also to the factories of the American Association members and that suit is to be dismissed. As there has never been an injunction in that case there is nothing further to be done."

PITTSBURGH WILL PRESENT $100,000 CHECK TO SOKOLOW

New York (J. P. A.)—At a Keren Hayesod conference held in the Pittsburgh Zionist Institute, where representatives of Zionist districts in and around Pittsburgh were present, it was decided to present the Sokolow delegation, which will visit the city in the interest of the Keren Hayesod, with a $100,000 check.

NEWS FROM ENGLAND

Exclusive Correspondence to *The Canadian Jewish Review*

A Closed Controversy—Arab Demands—Honors for a Young Jewess—New Jewish Wards in a London Hospital — The Jewish Lads' Brigade.

London, Dec. 30, 1921.

After a lengthy and somewhat bitter controversy between the Golder's Green Synagogue, its supporters, and a vast proportion of the London Jewish Community, backed by the Jewish press, the question of New Testament teaching in synagogue classes has come to an end. The teaching has been dropped. One of the extraordinary features of this controversy has been the closeness of its confinement, as far as London is concerned, to the Jewish press. In fact, as far as your correspondent can learn not a mention is to be seen of the question in the ordinary London daily papers. This is the more extraordinary, as besides being a matter of very wide interest, the occasion might certainly have been turned to account by many Jew-haters to stir up their smouldering fires of anti-Semitism into somewhat of a flame; at any rate, it is very well known that smaller matters have been turned to account by the anti-Semites and probably will be again. The question was talked of in non-Jewish circles and discussed, but there it was left. However, in the provinces, more attention was paid to the matter, and correspondence flowed into one or two journals on the subject.

The question, although in this instance settled, and finished with, still leaves much room for doubt in the minds of those who had previously studied it, which brings one back to the point, if there is room for doubt left, is the matter settled at all? Nothing has been done to show that it is definitely wrong; in fact, it is not quite obvious on what exact grounds the teaching in question has been abandoned. Engaged in the argument there have been really three distinct parties, those who definitely declare the teaching to be wrong; those who uphold it, and those who do not know, or, at least, let us say, voice no opinion. One might introduce a fourth party, those who do not know, but like the countryman says, my father didn't want to do this, so why should I? In fact, those who fail to appreciate a change in the continuous development of things in general. Although the last-named section may not seem to influence the question much, a brief glance at some of the correspondence on the subject shows perfectly clearly that this section has probably swelled the first factor to its present overwhelming majority, for really the reason given by the extremists on the conquering side for the abandonment appear unconvincing. Of course, the other side also has its very weak points, although some really sound arguments have been put forward on their behalf, but the domineering factor might well be put down to a blind determination on the part of the Golder's Green section to "progress."

Another distressing complication in this struggle is the very doubtful attitude of the Chief Rabbi, who, it is alleged, does not lead his people, but, finding himself in a quagmire, waits until others find a pathway to solid ground. He made it clear in the course of a letter to the Jewish press that he was not at that time quite clear himself as to the attitude to be adopted. It is not clear to-day whether he did or did not consent to the teaching, and if so, whether he commended the idea or did not feel justified in repudiating it.

To give one or two of the arguments used in the voluminous correspondence, one writer pointed out that if the New Testament were taught in the circumstances indicated by the Rev. A. A. Green (i.e., to give the pupils reasonable arguments to lay before their Christian friends when approached on the subject), a probable result would be that the Christian Church would adopt a similar principle, and thus cultivate a rivalry, ending in worse than words. Another correspondent, who took a different view of the object of the class teachings, put forward that if the young Jew did not understand how his own religion stood compared with others, would it not be inviting him to step out of the community into another which he did not know the errors of, as should be shown by his own people. This naturally brought a number of replies, the general pith of which may be summed up in—if this has not been the case before why should it become so now? And so the matter was debated at length.

With regard to the latest news, it would appear that the Rev. A. A. Green has bowed before the majority and abandoned the teachings. Unfortunately, some words have passed between him and certain Jewish papers, and it is to be feared that he has taken the attitude that these papers have been acting in the matter with a personal grudge, and in a further statement issued by him some remarks are made which have led to a rather personal outbreak. For the journals in question, it may be said that although strongly denying the Rev. Green's statements, they have all along said that they did not believe that he had any wrong intentions in his teachings, but had been the victim of an error of judgment, but since the classes have been abandoned and the matter has been made public through a certain press it must be said that it does rather strongly show its resentment, and finally closes its reference to the subject in such a way as to leave fair ground for a way out of an awkward passage of words, which can do neither side any good, and points out that in his last statement Mr. Green probably acted in some haste and lost for a moment that geniality and good temper he invariably exhibits toward those with whom he is in controversy. The Jewish World, referring to the last statement issued by Mr. Green, says: "That he has discontinued the New Testament teaching is to the good, and so far he merits commendation for having done so. If he will look back he will see how utterly unwise he was to begin it. He must have known it was a doubtful expedient; otherwise he would not have felt it necessary in the first place to seek the views he did before engaging in it. Naturally he is annoyed and vexed at the turn things have taken, and we may make every allowance for his feelings."

Considering this as closing the incident, a problem arises which at some future date will have to be reckoned with. If the teaching is definitely wrong, why? If it is not wrong, why should it not continue? These and similar questions are bound to arise from the fledging which has resulted from the present disagreement, and it is gratifying to note that a certain percentage of the community sees this and apparently will use every effort to have some really solid understanding on the matter. They even already remark: It is not so much a question of which side is right; that is not sufficient. What the community requires to know is, why is one side particularly right? and so on.

* * *

A long letter from the Palestine Arab delegation now in London was printed in a London daily paper on Monday last, its purpose being to state the case for Palestine from the Arab point of view. The writers, who refer to the Zionists' policy in Palestine as "aggressive," reiterate the statements on this point which have already been made public, and the Arabs' demand for a national government in Palestine which shall be

(Continued on page 14)

YEHUDA HALEVI

By Rabbi Julius L. Siegel

There are some few men in the world's history whose thoughts and lives seem to rise above the bounds of space and time and pass over into the world of pure ideals that ever lives anew in the souls of the remotest posterity. In them the nation that produces them recognizes its best self; in them it sees embodied its typical excellences. For this reason the memory of their lives and deeds is preserved among their people with something of the ardor of personal affection. They are the pride of their people because they, and they alone, give it its deserved rank in the community of nations. For when a race or a nation is arraigned before the bar of history and asked for its claims to the recognition of humanity, the answer must be in the last resort that it has produced men such as these. And whenever this question is asked of Jews, he whose sacred duty it is to answer for his people will not fail to mention the name of Yehuda Halevi among Israel's representative men. For, as we shall try to show to-night, to-night, Yehuda Halevi was "one of nature's masterful great men," a perfect poet, a perfect thinker, a worthy son of Judaism, which he greatly ennobled and idealized through his poetry and thought.

In our study of a great life, like in the study of a landscape, it is very important to locate the point of vision and to follow all lines to this point of convergence. Only in this way can we really enjoy the fine perspective and that sublime harmony which to my mind is the most important characteristic of a great life. When we look into the lives of ordinary folk we find, I think, that their ideas and motives are always shifting restlessly, falling over each other like the billows of a stormy sea. The tragedy or the comedy of their lives lies in the uneasy floundering and fluttering which exhausts their strength and saps their life-juices until, broken and bent, they fall by the way. Not so the truly great men. They owe their proud position to a sort of artistic unity in their lives, which are so rounded off that there seems to be in them a sort of plot which we can follow with all the interest of drama. Thus it is that their lives are found to be dominated by one imposing idea or desire with which their names are ever associated. Hillel and saintliness, Bar Kochba and great valor, are synonymous. And as it is also with Yehuda Halevi. There is a word which gives the dominant chord that harmonizes the music of his life, and that word is—Jerusalem. In our sketch of his life to-night, we will follow in chronological order its few episodes and give due consideration to all of his acts and achievements, but above all we shall try to trace the rise and growth of the master-passion of his life, the love for the discrowned capital of Judah and show how he gave expression to his love in beautiful words and noble, inspiring deeds.

Yehuda ben Shemuel Halevi was born in Toledo, Spain, in the year 1085, just fourteen years before the first Crusade. He comes in time in the center of the finest group of luminaries Israel has produced since Bible times. Solomon Ibn Gebriol, the sorrowful poet and profound philosopher, Rashi the father of commentators, and Afasi, the jurist and compiler, were of the preceding generation; and Moses Ibn Ezra, the sweet singer, Abraham Ibn Ezra, his brother, astronomer, wit, rover and commentator, were Halevi's contemporaries. Maimonides, the "great eagle," and Charisi, the rhymster, the family of the Tibbonides came soon after him, and then the great ones ceased. At this point of time and in Toledo, a city in which the orient and occident met, Yehuda Halevi first saw the light. At the age of fifteen Yehuda left his native city to go to study at Lucena in the great Talmudical school of Alfasi. There he studied very diligently and acquired a wide and profound knowledge of the Talmud and the mastery of the Hebrew language. He also studied the natural sciences and was skilled in all branches of learning.

There it seems he first tried his hand at poetic composition, and he sent his attempts to Moses Ibn Ezra, the chief literary authority of his time, and one of Israel's sweetest singers. The older poet received these attempts graciously and to honor the young poet, sent him a poetic reply:

How can a boy so young in years
Bear such weight of wisdom sage,
Nor 'mongst the graybeards find his peers,
While still in the very bloom of age?

Encouraged by this tribute, his great genius developed and we see the stamp of artistic polish in his earliest work. The young man sang about his friends, their sorrows and joys, and also about his own pleasures and pain of love. He sings of his love's faithlessness, and describes the woods, the streams, where he had met her. In his later poems, however, the love motive is entirely lacking, probably because his great, his fierce love for Zion had crowded out of his heart the love of woman. Yehuda Halevi soon gained a reputation as a great poet, and because of his personal charm and attractiveness, he was the favorite of the people. He was the poet-laureate of his region and no festive occasion was considered complete where Yehuda did not sing an ode or where an ode of his was not read. We still have extant about fifty odes, most of them written for nuptial occasions, all written in a brilliant, light and fascinating Hebrew. We also have to-day many of his short poems, literary trifles, witty rhymes full of humor and riddles. Here is an elegant example of such of his productions:

Happy lovers learn our law,
Be joined in one, as we.
Aught that parts us through we saw,
And again are one, you see.

In these trifles and the occasional poetry of the first period we see only a remarkably gifted poet disporting himself for his own and his friends' amusement, brilliant in his language, resourceful in poetic form, lavish in his superabundance of talent. We see only the promise of greatness, the first unfolding of a mighty, God-given gift.

In the meantime Yehuda Halevi had returned from the Talmudical school at Lucena to his native city, where we find him in middle age, a respected member of the community, following his calling as a physician. He seems to have been successful in his profession, as he writes to a friend of his that he is always busy. It is at this period of his life that we first begin to notice a dissatisfaction in him. Life is not as joyous as it had been hitherto. He dropped altogether the fashion of the day and ceased to sing love songs and wine songs and to compose witty rhymes. He now took poetry more seriously and bestowed his creative genius on the perfection of his art. From this period also date his profound investigations of Judaism which were later embodied in his great philosophical work known as the Book of the Chozari. His native piety and true morality come to the foreground and their influence is seen in the ritual poems or piyyutim which he wrote, and which were included in the services for the holidays. Many of the Piyyutim of the Passover service are from his hand and are inspired with a great sincere love for God and for Israel. That same love he also expressed in the Chozari which is written in dialogue form and contains the arguments of an Aristotelian philosopher, a Christian and a follower of Islam who wanted to persuade the King of the Chozars to accept their view of life and their religion. The Chozar, who was a very

(Continued on page 14)

Proceedings of the Second Annual Conference of the Canadian Lodges of the Independent Order of the B'nai B'rith

The Conference, which was held at the Fort Garry Hotel, Winnipeg, on Sunday and Monday, January 15 and 16, was opened with the singing of "God Save the King."

The following delegates were in attendance:

GENERAL EXECUTIVE — Chairman, Max Steinkopf; Treasurer, S. L. Goldstine; Secretary, Rabbi H. J. Samuel. Henry Monsky, President District Grand Lodge No. 6. Calgary Lodge No. 816—Marcel Marcus. Edmonton Lodge No. 732—H. A. Friedman and John Sternberg. Viceroy Reading Lodge, Hamilton, No. 885—Rabbi Julius Berger. Leader Branch No. 650A—A. M. Robinson, L. Berger, M. Bateman, J. I. Kalick and J. Bernthal. Louis D. Brandeis Lodge, Regina, No. 833 M. F. Kovsky, H. Bercovitch, R. Rosenblat, B. Margolius and B. Mintz. Saskatoon Lodge No. 739—Arthur Rose, Max Smith, S. Hearn, A. Feinstein and M. Axelrode. Toronto Lodge No. 836—Rabbi B. R. Brickner. Samuel Lodge, Vancouver, No. 668—Max Grossman. Victoria Lodge No. 753—H. S. Mallek. Winnipeg Lodge No. 650—S. Hart Green, A. H. Aronovitch, M. J. Finkelstein and B. Sheps.

The invocation was offered by Bro. Rabbi Berger. Addresses of welcome were delivered by Bro. Max Steinkopf Chairman of the Canadian Anti-Defamation Committee, and Bro. S. L. Goldstine, President of the Winnipeg Lodge. Replies to these addresses were made by Bro. Henry Monsky, of Omaha, President of D.G.L. No. 6; Bro. Rabbi Brickner, of Toronto, representing D.G.L. No. 1, and Bro. Max Grossman, of Vancouver, representing D.G.L. No. 4. Bro. Monsky was by vote of the Conference, accorded the full privileges of a delegate.

After the adoption of the rules of order governing the proceedings, the following committees were appointed:

On Chairman's Report—M. J. Finkelstein, Rabbi Berger, Marcel Marcus, R. Rosenblat, A. M. Robinson, J. Gurevitch.

On Finance Committee—S. Hart Green, Arthur Rose, H. Bercovitch, M. F. Kovsky, Rabbi S. Berger, B. Sheps.

On Immigration—M. Grossman, Rabbi Berger, Rabbi Brickner, M. J. Finkelstein, B. Sheps, H. S. Mallek.

On Grand Lodge—S. L. Goldstine, H. A. Friedman, S. Hearn, J. Kalick, Rabbi Brickner, Rabbi Berger, Marcel Marcus.

The report of the activities of the Canadian Anti-Defamation Committee for 1921, as presented by Brother Max Steinkopf, read in part:

"The report of the Chairman shows most clearly how well and faithfully the Committee has defended the Jewish name against the attacks of our enemies. So far, however, the defense, though excellent, has in the main been a negative one: that is, a denial and refutation of the various libels and slanders which have been invented by our detracters. May we, however, be so bold as to suggest that in future negative defense of this kind be supplemented by more positive methods which in the long run will prove more effective. By that we mean that in addition to defending the Jewish name whenever it is attacked, a broader plan of defense should be laid in the form of an educational propaganda among non-Jews as to the true ethical and social values of Jewish culture and Jewish ideals. In this connection we note with pleasure that the Committee has made some slight beginning along this line by the distribution of the Chief Rabbi's book. More of this positive form of defense is absolutely essential if the Anti-Defamation campaign is to have a real, lasting effect. The lying slanders of the Antisemites would have less effect if they reached eyes and ears that had already been accustomed to hear and read the truth about the real teachings of Judaism. Let us not wait until we are attacked. Let us in advance erect barricades of truth so that future attacks may be rendered harmless."

The treasurer's report for 1921 and Budget for 1922, with recommendations of the Committee appointed to consider these, were next presented:

"Since the formation of this Committee, we have received in all the sum of $2,589.00. Of this sum $1,484.35 was contributed by the Winnipeg Lodge, $349.10 by Edmonton Lodge, $216.40 by Fort William Lodge, and $30.00 from Yorkton.

"There has been disbursed the sum of $2,266.65 as follows: secretary, $650; stenographer, $423.05; sundries, postage, printing, etc., $400.12; expenses, secretary's visit to Washington, $340.40; Dr. Hertz's Book of Jewish Thoughts, $453.08, leaving a balance at the end of the year of $422.35.

"The following is the estimate of the sum required for the work of the Committee for 1922: secretary, $900; stenographer, $900; printing and stationery, $700; travelling expenses, $1,000; purchase of books and magazines for use and distribution, newspaper clippings, investigation, conference expenses, fees, subscriptions to newspapers, etc., $1,000. Total, $5,000."

A paper on the question of the establishing of a Canadian Grand Lodge was read by Brother S. L. Goldstine. This question was one of vital importance to the Canadian Lodges. The following resolutions were adopted in this connection:

1. That this Conference go on record as being in favor of the formation of a Canadian Grand Lodge at the earliest practicable moment.

2. That a committee be appointed by the chair, upon the recommendation of each individual lodge, composed of one member of each such lodge in Canada, such committee to be known as the "B'nai B'rith Council of Canada."

3. That such committee be empowered and instructed as follows:

(a) To choose a chairman and vice-chairman from their number.

(b) To arrange for the services of a secretary and such other secretarial staff as may be found necessary.

(c) To discuss and, if possible, arrange with the Constitution Grand Lodge and/or Grand Lodges of District Grand Lodges numbered one (1), four (4) and six (6), for the recognition of this Council with the object of obtaining such autonomous powers and rights as may be agreed upon to be necessary and desirable.

(d) To arrange for such funds as may be necessary for the work.

(e) To act as a co-ordinating council between the lodges of Canada and to propagate the ideals of the Order to the end that the present lodges may be strengthened and new lodges formed.

(f) To disburse its funds in Canada for the good of the Order, as it may see fit.

(g) To adopt a seal and by-laws for the regulation of the Council.

4. The Council shall arrange for a meeting to adopt its action and to elect new officers, such meeting to be held not later than eighteen months from the date hereof at such place in Canada as the Council may decide.

5. The Council shall at all times carry on its work so as to render practical at the earliest possible moment formation of a Canadian Grand Lodge.

On the motion of Rabbi B. R. Brickner it was unanimously resolved that the name of the Conference be changed to the Annual Conference of the Canadian Lodges of the Independent Order of the B'nai B'rith.

A paper on immigration as affecting Jews was read by Brother Rabbi Berger, of Hamilton.

Resolutions were adopted to appoint a committee of five to investigate the present organizations dealing with the question of immigrant aid, and the Committee was also urged to arouse interest in immigrant aid work amongst the different Jewish women's organizations in Canada.

Dominion Correspondence

WINNIPEG

Mrs. R. L. Goldenberg announces the engagement of her youngest daughter, Margaret M. to Mr. Al Ratner, youngest son of Mr. and Mrs. N. Ratner, of Plum Coulee, Manitoba, the wedding to take place February 1st.

The performance known as "Happy Days," put on by local amateur Jewish talent at the Walker Theatre on January 9th and 10th was a pronounced success. The performance was played before capacity houses on both nights, including many visitors from outside points who came to our city for the purpose of attending the Independent Order of B'nai B'rith Conference. Amongst those who gave theatre parties were Mr. M. J. Finkelstein and Allan Bronfman, President of the Jewish Orphanage. Following the performance on Tuesday evening the cast was entertained at the Jewish Orphanage, where a program of dances was enjoyed and a buffet supper served.

The Girls' Auxiliary of the Jewish Old Folks' Home had a silver tea on Sunday, January 15, 1922, in aid of the Jewish Old Folks' Home.

Rev. Dr. Brickner, of Toronto, delivered an address to the Jewish University graduates at the Royal Alexandra Hotel on Saturday evening, January 14, 1922. Mrs. M. H. Abramovich, the first Jewess to graduate from the University of Manitoba, was head of the committee which arranged the meeting. Mrs. Abramovich is also one of the founders of the Menorah Alumnæ Association.

A monster mass meeting of Winnipeg Zionists was held on Monday evening, January 16, in the auditorium of the Winnipeg Hebrew Free School. The meeting was addressed by Rabbi B. R. Brickner, of Toronto, Rabbi I. I. Kahanovitch, of Winnipeg, Leon Goldman, Secretary of the Zionist Organization of Canada, and Max Grossman, of Vancouver. Rabbi Brickner's masterful and eloquent address left a deep impression on his audience. The mass meeting opened up the conference of Zionists of Western Canada.

The Bazaar of the Jewish Orphanage and Children's Aid of Western Canada was opened on Sunday evening, January 22, in the auditorium of the Winnipeg Hebrew Free School. The bazaar will last for three days and conclude with a dance on Tuesday evening.

Mr. "Ace" Buckwold, of Cadillac, Saskatchewan, is visiting relatives in the city for several days.

Mr. and Mrs. H. M. Bergman and their two sons, Sheldon and Averall, of Minneapolis, Minnesota, are the guests of Mrs. A. Berg, mother of Mrs. H. M. Berman.

Mr. and Mrs. D. H. Perles, Acquilla Apartments, entertained at a dinner party given in their home on Tuesday evening, January 17. Their guests were: Mr. and Mrs. Louis Leipsic, Miss Rose E. Ripstein, Messrs. M. J. Finkelstein, C. E. Finkelstein, Max Grossman, of Vancouver, and Harry Grossman.

Mr. and Mrs. Louis Gunn, old-time residents of Winnipeg, have returned to the city from Cadillac, Saskatchewan, to reside here permanently.

OTTAWA

The Young Men's and Young Women's Hebrew Association are very much awake as regards more commodious quarters, and they are up and doing things with such a vim and spirit that success is bound to come their way. Mr. A. H. Coplan, chairman of the advisory board, issued a statement following a consultation with the heads of the two organizations, that plans for a large and commodious building have been prepared in the form of a rough sketch which will be reviewed by a well-known local architect, who will have charge of preparing the full general plans and supervise the work. The building is to cost in the neighborhood of from $50,000 to $65,000. A drive for funds will be started and it is confidently expected the objective will be reached. Much credit is due Mr. A. H. Coplan for his energetic work in connection with the members of the advisory board.

Hadassah Chapter, of Ottawa, held one of their weekly "sewing circles" at the home of Mrs. M. Shenkman, 456 St. Patrick Street, on Tuesday last. The articles when finished will be donated for a bazaar to be held in the very near future, the proceeds of which will go towards the Keren Hayesod. Refreshments were served.

At a regular meeting of Ottawa Lodge No. 885, Independent Order of B'nai B'rith, held over the week-end in Oddfellows' Hall, installation of officers for the term of 1922 took place. Brother A. Hartman, member of the executive, and Brother Max Levey, secretary of District Grand Lodge No. 1, both of New York, performed the duties in connection with the installation. The following are the officers: Dr. H. Dover, president; J. J. Marks, vice-president; B. H. Fogle, financial secretary; Kalman Smith, corresponding secretary; A. Lerner, treasurer; B. Goldfield, monitor; M. H. Levey, assistant monitor; Dr. A. Slone, warden; and Dr. J. N. Nathanson, guard. A very elaborate dinner was served in honor of the guests from New York, followed by speeches by the president and Brothers Hartman and Levey.

A wedding of much charm was solemnized over the week-end at the home of Mr. and Mrs. J. Golub, when their daughter, Miss Pearl Golub, was married to Mr. David H. J. Feinberg, son of Mr. and Mrs. J. Feinberg, Toronto. Rabbi Joseph D. Berger, assisted by Rev. J. Mirsky, officiated. The rooms of the residence, 137 Bank Street, were beautifully decorated for the occasion.

The bride, who was given in marriage by her father, was attended by a sister, Miss Anna Golub, as maid of honor. Mr. Charles Feinberg, a brother of the groom, was best man.

Following the ceremony, supper was served for the guests and a few intimate relatives of the couple. The guests from other places were: Mr. and Mrs. J. Feinberg, Mrs. Feinberg, Sr., Mrs. Kenenan, Mr. Ch. Feinberg, and Mr. Cecil Simonsky, all of Toronto; Mr. and Mrs. M. Golub, Mrs. H. Koptie, Mr. and Mrs. H. Sabaloff, Miss R. Sloves and Miss E. Shatzky, all of Montreal. Mr. Feinberg and his bride have left for an extended tour in Canada and the United States. The couple will reside in Toronto.

EDMONTON

Miss Estelle Freifeld was hostess at a handkerchief shower given under the auspices of the Junior Council. The handkerchiefs will be donated to the bazaar which is to be given by the Jewish Council of Women on January 29 in aid of the Talmud Torah fund. More than thirty handkerchiefs were collected.

Mr. and Mrs. Charles Horowitz are again welcomed as residents of Edmonton.

Balfour Re-affirms Faith in Jewish Palestine

Washington (J. P. A.)—Arthur James Balfour, head of the British Delegation to the Conference on the Limitation of Armaments, declared at the reception to the Zionist Organization of America, tendered at the British Embassy, that his belief in the success of the Zionist ideal was undiminished, and that the sentiments in favor of a Jewish Palestine were now the same as in November, 1917, when he pronounced his now famous Declaration, pledging the support of the British Government to the upbuilding of the Jewish National Homeland in Palestine.

"I stand now where I stood then," exclaimed Mr Balfour in referring to his original promise of the British Government to facilitate the establishment of the Jewish National Home.

The reception was attended by over sixty representative Zionists from all parts of the country who came to pay tribute to the British diplomat who was the first to proclaim the principle of the re-creation of the Jewish Palestine.

The address in behalf of the American Zionists was made by Mr. Morris Rothenberg, of New York, who conveyed to Mr. Balfour the sentiments of American Jews in their determination to make every effort for the actual upbuilding of the Homeland in Palestine, which was rendered possible politically by Mr. Balfour's Declaration.

Mr. Sokolow introduced the guests to Mr. Balfour and expressed the regret of the large masses of Jews in the country who were deprived of the opportunity of meeting Mr. Balfour as had been expected.

Speaking in Hebrew, Rabbi B. L. Levinthal, of Philadelphia, Chief Orthodox Rabbi, pronounced a benediction, wishing the venerable British statesman longevity, that he may behold the restoration of Israel in its ancient land.

"Gentlemen," began Mr. Balfour, "I cannot but be deeply moved by what has been said by the Rabbi, and by the speech which has just been delivered.

"I could not, unfortunately, understand the address given in that language, through which so much wisdom has come to mankind, for I am not one of those who have had the opportunity or capacity to become Hebrew scholars, but I gather the general import of what the Rabbi said, and I can assure him I feel most deeply the address which he delivered, that it went straight to my heart. I want to thank him and all who agreed with him for what he said about the work in which I have humbly co-operated.

"As for the speech which has just been delivered by Mr. Rothenberg, what can I say about it? It explained in admirable terms the ideal which all of us in this room have at heart, yet did not minimize the difficulties which attend it.

"It was delivered and spoken in no mood of foolish and unthinking optimism. But while it recognizes all the difficulties which this great task must throw upon those who are going to bring it to fruition, the speaker showed from the beginning to the end of his speech not the slightest hesitation nor the faintest doubt in the ultimate success of the great enterprise on which we are engaged.

"Gentlemen, this is a great, an important gathering, because it consists not merely of men of character and ability, but men who are eminently representative of the Jews, in various great centers throughout the United States. As such it is an honor and a privilege to meet them.

"I confess it is a great disappointment to me that I was not able to go to New York, as I had hoped, and to address, or at all events make the acquaintance, not merely of the heads of the various Jewish organizations, but of the large numbers of their members. It would have been a very great pleasure to me to have seen, face to face, those who, in a land of freedom and equal laws, where they prosper among their fellow-citizens, have not forgotten that there is a great work to be done far from the shores of the United States, under conditions which it is not easy for anybody living on the western side of the Atlantic Ocean fully to realize or understand, but which I suspect are better understood among the Jewish population of America than by any other section of human society so far removed from the historic scenes with which Jewish memories are connected. I see that no separation from the Eastern homes of your forefathers, no length of time, no sufferings in the past, no prosperity in the present has cooled the ardor of patriotism, which desires to see Palestine restored as a home of the Jewish people.

"Ladies and gentlemen, you have many advantages. The task before us may be great, it may be difficult, but you have leaders like my friend, Mr. Sokolow, whom I have known ever since I have had anything to do with the movement. I knew him well before the Declaration to which so many references have been made to-night—a man who has my entire confidence and esteem, and who works with other distinguished leaders with a disinterested and statesmanlike wisdom for the great ideals we are striving for. Other leaders there are, not present to-night, and again others whom I have not the privilege of knowing. Fortunate is the great movement which has such leaders, for the task requires not merely great enthusiasm, not merely violence of emotion, however sincere—it requires steady conviction that success is worth striving for, and that success can only be obtained by patiently overcoming one difficulty after another. It is not to be obtained by waving a wand, or giving further declarations, or formulating a policy, or making speeches; it can only be obtained by an effort, partly by those of the Jewish race who are able, who are willing, who are anxious to give thought and money and effort in order that the brethren far removed from them may ensure, in the ancient home of their race, its continuity and its well-being.

"These are the objects to which you are being led, and being led successfully, by people like Mr. Sokolow. And his efforts—what would they be, what could they end in, but failure, if he and the other leaders had not the steady conviction of whole-hearted endeavor and co-operation on your part? You must do your work here. The British Government is doing its work in Palestine. The two must co-operate—they must show diplomacy, consideration; they must show no undue haste and there must be no moments of slackening in the endeavor they are making to complete the work, which, after all, we must frankly agree is only just begun.

"Some words fell from the last speaker, Mr. Rothenberg, in which he indicated that as soon as conditions in Palestine were such as to give confidence in the reign of law and order, and security to property, there could be no doubt or question that we shall see the enterprise necessary in order that Palestine might be made a home capable of sustaining a large section of the Jewish population of the world; that as soon as these conditions were fulfilled, the American Jews would, without doubt, come forward and aid in this enterprise.

"I think his words were wise words. I think it is necessary that the local conditions should be made favorable to the great enterprise on which we are engaged. There have been difficulties—I need not dwell upon them—all of you in this room who have followed this movement know what they are, and whence they arose, and I hope you share my expectations that there will be no great delay in the removal of these regrettable obstacles. When that time comes I have not the least doubt that your prophecy will be fulfilled, and that the American Jews will co-operate with those from the European side of the Atlantic, and perhaps do even more than they—for they are able to do more than their brethren in the East—to bring forward an ideal in which their own personal fortunes will not be involved, but in which the great aspirations of their race will find a not inadequate fulfillment.

"I do not know, ladies and gentlemen, that I have anything further to say. It would be unfitting, it would perhaps be impossible that I should in any detail discuss the Palestinian question, for reasons with which you will all sympathize. I have not for some time past been able to keep myself abreast of details as they have developed, but I can assure you that my interest in the cause, my belief in its final success, my intense desire to see the ideal of the Jewish Home transformed into a great reality, has not diminished or suffered any cooling during the years that have elapsed since the original Declaration was made.

"Where I stood then, I stand now.

"The hope I then entertained, I entertain still; the ideals for which I strove then, are my ideals at this moment; and it is a great happiness for me to think that in the work in which I feel so great an interest there are those who, like yourselves, are able and willing to make some sacrifices, always with the highest hopes, and with belief in the success of our work, which will make the first quarter of the twentieth century memorable in the history of the world."

Dominion Correspondence

EDMONTON—*Continued*

Miss Gladys Gordean entertained at her home, in honor of her guest, Miss Sylvia Berger, of Winnipeg, with a dance on Sunday, January 15.

Mrs. J. Rothstein, of Smoky Lake, Alberta, daughter of Rev. I. Pinsky, of Edmonton, left for Regina, where she will visit her husband's parents, Mr. and Mrs. J. Rothstein.

Mr. and Mrs. I. Wener, of Calgary, were visitors in Edmonton for two weeks.

HADASSAH

TIMMINS, ONT.

Timmins Chapter held a meeting on Sunday, January 8, and the following officers were elected: President, Irene Halperin; vice-president, Molly Feldman; financial secretary, Beckie Levin; recording secretary, Sadie Feldman; treasurer, Fannie Feldman.

A donation to the Keren Hayesod was also voted.

ST. JOHNS, NFLD.

The Bazaar held here resulted in $190.74. A dance was held on December 27. Much credit is due this Chapter.

OTTAWA

Hadassah Chapter, of Ottawa, is continuing its good work. A new secretary, Mrs. J. N. Nathanson, was appointed.

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Installation of Officers of I.O.B.B.

Big Night at King Edward Hotel

Monday night, January 23, was a big night for B'nai B'rith. With Bro. Chas. Hartman, member of the Executive Committee, District Grand Lodge No. 1, as official installation officer of the evening, the new officers of Toronto Lodge took upon themselves the responsibilities of their respective offices for 1922.

Retiring President Bro. A. Cohen called upon Bro. Hartman to assume the chair, but before doing so, Bro. Hartman requested Bro. Cohen to say a few parting words to the brethren.

Bro. Cohen briefly outlined the work done during the past year and expressed his sincere thanks for the co-operation of his fellow-members. Incidentally he remarked that the new president and himself had been blessed with "home honors" as well as "lodge honors"—the stork had been kind to Mrs. A. Cohen and Mrs. N. Phillips. Bro. Hartman, in thanking Bro. Cohen on behalf of the Grand Lodge, expressed his hope that Bro. Cohen might be present when his child, twenty years hence, would be received into Toronto Lodge as a Ben B'rith.

"It may be my daughter's boy," remarked Bro. Cohen smilingly.

Bro. Rabbi Siegel, newly initiated candidate, was then asked to come to the front of the lodge room.

The retiring officers were officially thanked on behalf of the Grand Lodge for their faithful and efficient services during the past year.

The initiating officer addressed the newly elected officers, reminding them of the responsibilities they had undertaken, and cautioning them on being over hasty to disregard opinions expressed by their fellow-executives. The gavel was then handed to Bro. N. Phillips, who became officially the President of Toronto Lodge for the year 1922.

President-elect Bro. N. Phillips expressed himself as being grateful for the honor bestowed upon him by his brethren, and hoped to be of service to the lodge in developing its program for the coming year. "We have been criticized by some as being inefficient and accomplishing little. However, I maintain that Toronto B'nai B'rith has justified its existence. What has it done? It has brought over 500 Israelites under one banner. It has protected the Jewish name against defamation. It has organized a boys' summer camp, giving joy and health to over 100 boys. It has endowed a cot at the Sick Children's Hospital at a cost of over $1,000. It has celebrated Jewish festivals by treating poor Jewish children. Of the future, the greatest problem, as I see it, is our poor. The Federation has its hands full and needs our co-operation."

The president then went on to outline a plan for the establishment of a Jewish Free Loan Society. He hoped that such a society would be developed by Toronto Lodge during the coming year.

The following committees were then appointed: Publicity, Bro. B. Vise. Propaganda, Bro. I. Marcus. Entertainment, Bros. Kaufman and M. Levy. Immigration, Bro. A. Cohen. Big Brother, Bro. H. Rosenthal. Intellectual Advancement, Bro. Rabbi Brickner. Constitutional, Bro. S. Factor.

JEWRY AND JUDAISM

AN ANALYSIS AND SYNTHESIS

By RABBI B. R. BRICKNER

A series of articles under this caption will begin in the next issue of the Canadian Jewish Review. These articles should prove of great interest to every thinking Jew.

Campbell's Store News

The Vogue For Brown

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EZRAS NOSHEM SOCIETY

The Ezras Noshem Society extend their thanks to the undermentioned young ladies for their untiring efforts at the recent bazaar, and also for the articles they have donated, for which the sum of $139 was realized. They are the Misses Mildred Siegel, Rose Katz, Anna Adel, Mary Kaminker, Betty Mercer, Pearl Mercer, Eva Reinstein, Rose Brown and Ruth Kaufman.

THE FELIX CLUB

The Felix Club is making rapid progress in setting their club-rooms in order and will be ready to receive visitors shortly.

The Club's basketball team in the Y.M.H.A. league has won every game to date. In last Saturday evening's game they defeated the Balfour team in a hard fought battle by a score of 21 to 20 after five minutes of overtime.

It is the intention of the club to embark on an extensive literary and social program as soon as their club-rooms are officially opened.

The social committee are making preparations for their fifth annual dance, Friday, March 24. Tickets may be obtained from the members.

JEWISH BOY LIFE COUNCIL

Mr. M. M. Cohen, preaident of the Jewish Boy Life Council, addressed two meetings on Sunday last, urging young men to take a course in the training for leadership of boys. He appealed to the "Lits" at the Y.M. & Y.W.H.A. rooms. Fourteen young men volunteered to assist in boy building. The Orioles, through their president, assured him of fifteen workers.

On Wednesday, Prof. Seton Thompson addressed the student mentors of the Council on Bird Life and how to interest and instruct young boys in birds.

There are now five camps established at Strathcona School. On Tuesday, January 31, clubs will be organized at the Ryerson School.

HO, BOYS ! !

The Jewish Boy Life Council invites all Jewish boys to join Boys' Clubs, starting at Ryerson School Annex Kindergarten, January 31, 7 p.m. sharp. Boys from nine to fifteen years of age only. Play and games. Good times. Heaps of fun, singing, stories, speeches by boys. Come and join us. Bring your gang. You will be entertained. Help entertain your friends. A good time for everybody.

PALESTINE DELEGATION TO VISIT TORONTO

Word has been received that the delegation sent to America by the Workers of Palestine will be present in Toronto on February 3, 4 and 5. The delegation is operating in America to secure support for the Palestinian Workers' Bank, now established and functioning in Palestine. This Bank is the basis of credit and financing of the extensive co-operative undertakings, industrial and commercial, launched and carried out by the Workers of Palestine.

The strength and unity of the Workers of Palestine is something unique in the sphere of Labor initiative. The establishment of this institution is one manifestation of their concentration of effort. It has already enabled the successful undertaking of many large enterprises. Roads and railways, under contract from the Government, have been and are being built by the Palestinian Workers, manufacturing and commercial interest brought ipto being and operation, colonizing and housing all on a co-operative basis.

The extensive field available, the urgent need of instantly developing the resources of the country and organizing and co-ordinating its economic activities, the necessity of increasing productive capacity so that growth and expansion can follow—in short, the task of translating into an immediate and meaningful reality what till now bordered on the shores of the Ideal—call for greater financial means. A world-wide canvass is being made, and as part of this program, the Palestinian Workers' delegation has been sent to and has established itself on this continent.

The campaign in America has set as its goal the disposing of $250,000 of shares, and the results of the activities for the few weeks that work has been in progress give assurance that the goal will be reached. In New York, the headquarters of the delegation, a strong and influential committee has been constituted under the name of the Palestine Workers' Bank Conference, in which the leading trades union and labor bodies, the Poala Zion and the Zionist and other National organizations are represented. Branch conferences similar to that of the central organization have been established throughout the American cities. These centers are now being toured by the delegation accompanied by Dr. J. L. Magnus, Treasurer of the Central Conference.

The Toronto Poala Zionists, in line with the activity elsewhere, have secured the organisation of a Conference of well-organized Jewry. Delegates from 23 organizations, including trade unions, benevolent, sick benefit and Zionist societies, the Poala Zion, the Jewish National Workers' Alliance and the Arbitering were present at the first meeting held at the Zionist Building on Monday, January 23. Following an opening address by Mr. I. Freiman, the delegates established themselves as the Toronto branch of the Palestinian Workers' Bank Conference.

Mr. J. L. Cohen was elected chairman, and Messrs. H. Fabrikant and S. Katz, secretaries. Arrangements were made for the receiving of the delegation on its arrival and for a mass meeting to be held on Sunday evening, February 5. The presence at this meeting of of Mr. B. Kazenelson, Chairman of the visiting delegation, prominent in the Workers' movement in Palestine, will mean for the Toronto Jews an opportunity of receiving a direct and intimate account of the conditions and activities in Palestine. The delegation will be accompanied by Dr. J. L. Magnus or by Morris Rottenberg, the treasurer of the American Zionists' organization and Congress candidate. Committees were appointed to carry the arrangements into effect, and to secure further representation in the Conference. A meeting will be held at the Zionist Institute on Monday evening, the 30th of January, when final plans for the activities of the visitors during their stay here, and for the launching and carrying on of the campaign in Toronto, will be completed.

This is the first official delegation sent by Palestinian Jews to Toronto. It brings home to us the progress that has been made. It is a touch of realism that will bring us still closer to the cause of our national Homeland. It will knit us to the very people who are devoting their energies and their intelligence as pioneers to the great task of upbuilding and re-creating. But no less will it serve to impress upon us our position in that great endeavor and the obligation that rests upon us. The response that will be made to the call of the Palestinian Workers will evidence how keenly we appreciate the nature of that obligation.

INTERMEDIATE AND JUNIOR "Y" TO HOLD FIRST LECTURE

The intermediate and Junior "Y" Circles will hold their first monthly lecture at Orde Street School, Saturday, January 28. Mr. H. W. Irwin, of Harbord Collegiate, will deliver the lecture.

The musical program will be under the direction of the Ruth Circle.

WEEKLY DANCE AT "Y" SATURDAY

Weekly dances at the Y.M. & Y.W.H.A., are now on Saturday, beginning January 28, instead of Wednesday, as previously stated. All welcome. Good music. Popular prices.

SONS OF JACOB HOLD BENEFIT CONCERT

A successful concert was held at the National Theatre on January 17, under the auspices of the Sons of Jacob for the benefit of a sick family. The chairman of the evening, Mr. Brankstone, in a brief address, outlined the condition of the family. He thanked the ladies of the Ezras Noshem Society for their kind assistance of $100 donated from their private fund and also the ladies' auxiliary of the Sons of Jacob for their contribution of $100. The following artists contributed: Miss Sadie Rice Mr. Gold, Mr. Adaskin, Mr. Changfield and Madam Exler. Mr. Grafstein and Company played a sketch which they composed.

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PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephone Adelaide 5489.

The following are already box holders for the premier social event of the season, the Community Theatre Night, to be held at the Uptown Theatre, Monday, February 6, entire proceeds of which will be donated to the Federation of Jewish Philanthropies of Toronto: Mr. L. E. Marks, Mr. and Mrs. Arthur Cohen, Mr. and Mrs. Leo Frankel, Mr. and Mrs. S. Lorie, Mr. and Mrs. N. L. Nathanson, Mr. and Mrs. Sam Kronick and Mr. and Mrs. H. Miller.

Mrs. Wm. Sugarman, of Edmonton, recently entertained at bridge at the Selby Hotel.

Mrs. J. Perkins, Osgoode Mansions, was hostess at bridge last week.

Miss Lillian Lorie, Clarendon Avenue, gave a theatre party followed by a tea at the King Edward Hotel on Tuesday afternoon.

Miss Ethel Mehr has returned from Montreal where she was visiting with Mr. and Mrs. D. Pearson.

Mr. and Mrs. E. Friedman, 220 Kenilworth Avenue, entertained at a dinner on Sunday evening at their home.

Mrs. M. Fisher, Heath Street West, entertained a number of friends at her home Wednesday last.

Mrs. J. J. De Young Greenberg entertained at her home, 284 Wright Avenue, at bridge, Monday, Tuesday and Thursday.

Miss Mary Gardner, of Quebec City, is in the city for a month visiting her sister, Mrs. Percy Shulman, Indian Grove.

Mrs. A. Samuels, Huron Street, entertained at bridge on Tuesday afternoon. Ten tables were played.

Mrs. B. Stone, Wellsborough Apartments, was hostess at a bridge Monday afternoon.

Mr. and Mrs. S. E. Rose, of Hamilton, are visiting with Mrs. Rose's mother, Mrs. A. Levine, Huron Street.

An enjoyable skating party was given by Miss Pearl Levy, Argyle Street. A midnight supper was served.

Mr. and Mrs. R. L. Zien, Spadina Road, entertained their family last Sunday at dinner in honor of the event of their fourth wedding anniversary.

Mrs. M. Resnick, of New York, née Mollie Solway, is visiting her parents, Mr. and Mrs. G. Solway, Brunswick Avenue.

Mr. and Mrs. N. Phillips, Lauder Avenue, had with them Mrs. J. Miller, of Cornwall.

Among those seen at the B'nai B'rith Ball at the King Edward on Tuesday evening were: Mr. and Mrs. Nathan Phillips, Mr. and Mrs. A. Cohen, Mr. and Mrs. F. Levenston, Mr. Mort. Levy, Mr. and Mrs. Harry Pullan, Mr. and Mrs. Chas. Benjamin, Mr. Ben Luxenberg, Mr. and Mrs. Wm. Geddes, Mr. Isadore Brodey, Mrs. J. J. Allen, Mr. and Mrs. I. Singer, Miss Florence Finberg, Miss B. Cooper, Mrs. Jule Allen, Mr. and Mrs. Herbert Allen, Mr. and Mrs. B. Raz, Mr. Jack Greenberg, Mr. N. Friedlander, Ald. and Mrs. Joseph Singer, Mr. and Mrs. Ralph Raphael, Mr. Bachrack, Mrs. Sternberg, Mr. Fisher, Miss Fisher, Dr. and Mrs. Pollock, Misses Minnie, Lillie and Annie Smith, Mr. and Mrs. F. Silverman, Mr. J. Pearlstein, Misses Elizabeth and Minnie Wladowsky, Dr. B. Schaffer, Mr. and Mrs. L. Gelber, Mr. and Mrs. Granatstein, Mr. and Mrs. J. Danson, Misses Ella and Jennie Fremes, Mr. Lou Livingston, Dr. Benjamin Cohen, Dr. I. R. Smith, Misses Mattie and Sarah Levi, Misses Sarah and Jennie Solway, Miss R. Morris, Messrs. S. and I. Levin, Messrs. H. and J. Smith, Mr. and Mrs. L. Cadesky, Mr. and Mrs. J. Levine, Mr. and Mrs. J. Cadesky, Mr. and Mrs. J. Shulman, Mr. and Mrs. Chas. Rotstein, Mr. L. M. Sucliff, Mr. and Mrs. A. Rotstein.

Tickets for the Big Benefit Performance, which is being given in aid of the Toronto Federation of Jewish Philanthropies under the auspices of the Rose Chapter of Hadassah, are being sold at a very rapid rate. Toronto Jewry are lending every effort to make February 6 a huge success.

From reports being received by the committee, a full house is assured. The Federation will be in receipt of a good-sized cheque from the proceeds of this performance, and, as is well known, will use it to good advantage.

Mrs. A. Many, of Welland, is visiting her sister, Mrs. L. J. Scheinman, 121 Grenadier Road. They will be at home Saturday afternoon and evening, January 28.

Miss Dorothy Yanover, Dundas Street entertained her friends at a card party.

A jolly birthday party took place Sunday last at the home of Miss Olga Weiner, Spadina Road, when she celebrated her tenth birthday. About thirty children made merry by playing games.

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WE SPECIALIZE IN ALL KINDS OF CATERING

Rabbi and Mrs. B. R. Brickner were among those who were entertained at the Government House on Monday by the Lieutenant-Governor and Mrs. Cockshutt.

Miss Jennie Pollock, 235 Shaw Street, entertained fifteen of her friends at her home Sunday evening.

Mrs. R. L. Zlen gave a theatre party at the Royal Alexandra on Tuesday afternoon in honor of Mrs. M. Resnick.

Rabbi Joseph J. Schwartz, of Baltimore, who is travelling in the interests of the Keren Hayesod under the auspices of the Canadian Federation of Zionists, was in the city on his way to New York.

Mr. and Mrs. R. Herman, 826 College Street, entertained at a family dinner on Sunday in celebration of their tenth wedding anniversary.

Mr. Charles Hartman, of New York, is here for the installation of the officers of the B'nai B'rith.

Miss Ida Himmelstein, 418 Markham Street, returned this week after spending a month in Detroit, Grand Rapids and Ann Arbor.

Harold Kaplan will attend the Jewish Charity Ball in Buffalo and will go to New York and Philadelphia

Mrs. N. Hochman, of Grace Street, was the hostess at a whist party last Thursday, assisted by her nieces, Miss Sylvia Kertzer and Miss Sylvia Hochman. The prize winners were Mrs. S. Saltman, Mrs Pollack and Mrs D. Shapiro.

Mrs. Alfred King, of 556 Queen Street West, gave a delightful little party on Sunday evening in honor of Mr. King's birthday.

A surprise party was given by Miss Lillian Simons and Miss Bella Dansky in honor of Miss Lillian Markovitz, on Friday evening last, at her home, 39 Euclid Avenue.

Miss Jennie Feuerstat was hostess at a very delightful miscellaneous shower at her home, 22 Nassau Street, on Saturday afternoon, in honor of Miss Ethel Lister, whose marriage to Mr. Bernard Rice, of Montreal, took place on Sunday evening, January 22.

Mrs. Flora Silverman, of Kenora, is the guest of Mrs. Harris Andrews and Mrs. Frank Silverman.

The members of the Brandeis Girls held a theatre party on Saturday evening in honor of Miss Ethel Litster's approaching marriage to Mr. Bernard Rice, of Montreal.

Miss Eleanor Miller was hostess of a delightful miscellaneous shower on Wednesday in honor of Miss Fay Levine, whose marriage will take place next month.

Miss Pearl Goldstein, Yonge Street, entertained on Sunday evening.

The First Annual Dance of the Blossom Girls' Club, held at the Metropolitan Assembly Rooms on Wednesday, January 11, was a splendid success. Thanks are due to Miss Lillie Slovan for her capable arrangement of affairs, and to the Club as a whole for the ardent work done by every member.

Miss Fay Samuels, Cecil Street, entertained on Thursday evening in honor of Miss Gertrude Cygien, of Meaford, Ont.

Mrs. Louis Cadesky entertained at a theatre party on Thursday in honor of Miss Bessie Fishkin.

Mr. S. Levine, of Detroit, formerly of Toronto, is spending a few days in the city.

Invitations have been sent out for the dance to be given by Miss Mollie Foreman on Saturday, January 28.

Mr. and Mrs. Lou W. Cash (née Miss Bertha Wexman), who are spending their honeymoon in Chicago and Minneapolis, left Minneapolis on Sunday for an extended trip to Los Angeles, Cal.

Miss Ruth Rosen, George Street, gave a tea in honor of Mrs. M. Lavine, of Timmins, Ont. Mrs. Harry Mannheim poured.

Miss Mollie Solway, Lakeview Ave., entertained about thirty of her friends Sunday evening.

Mr. and Mrs. H. Branketone, 276 Dupont Street, have as their guest over the week-end Mrs. Besen, of Woodstock, Ont.

The Herzl Girls' Zionist Society drew a large number to their annual dance on Wednesday last at the Prince George Hotel, which as usual proved to be an enjoyable event.

Mrs. Wm. Krangle, Braemore Gardens, entertained at bridge on Wednesday afternoon.

Miss May Weingarten, Borden Street, entertained in honor of Mrs. D. Stitt, of Fort William, on Sunday.

Mrs. Bochner, 201 Beverley Street, entertained at dinner on Sunday evening. Covers were laid for twenty.

The Young Hebrew Women's Choir of Toronto entertained at a delightful dance and program at the "Y" building for members and their guests. During the evening solos were given by Mrs. E. A. Dworkin, Mrs. P. Liss and Miss F. Silverman, accompanied by Mrs. J. C. Epstein. Mr. H. Reigelhaupt is the conductor, Mrs. E. A. Dworkin, president, and Mrs. J. C. Epstein, secretary, of the Choir.

Mr. and Mrs. H. Krugel, 205 Major Street, gave a birthday party on Sunday in celebration of the fifth birthday of their son, Norman. Thirty-five children made merry by singing, playing games and dancing

Mrs. L. Philips, 307 Markham Street, was hostess at a whist Wednesday last. The prizes were won by Mrs. A. King, Miss Brankstone and Mrs. Freedman.

A farewell party was held at the home of Mrs. H. Paulin, 359 Euclid Avenue, Sunday evening, in honor of Miss Udice Levine. Miss Levine is leaving the city to spend a few weeks in Guelph. Miss Lillian Rosenfield entertained with a few vocal selections and Miss Rose Manila related some interesting and humorous tales.

Mrs. Rae Kosoff (née Rae Bregman) and Mr. Samuel Bregman, of New York City, are with their mother at 19 Grange Avenue.

Mrs. O. Simmons, 210 Victor Avenue, has as her guest her sister, Miss Paulie Goldberg, of Quebec.

THE ALPINE GIRLS' CLUB

The Alpine Girls' Club held a party and dance on Saturday evening, January 21. Two enjoyable hours were spent motoring, after which dinner was served at the New Commercial dining parlors. Then followed the dance at the Orion club-rooms, during which a short musical concert was rendered.

Among those taking part in the concert were Mr. H. Sternberg, playing several violin selections; Miss Bassin, singing "Elegie"; Mr. Charles Cohen and Mr. Stolberg giving several humorous and dramatic recitations; and Miss D. Greenbaum and Miss Anna Bicoll, singing duets.

During the dancing refreshments were served.

YIDDISH THEATRE

Mr. Silbert will appear in the title role of Jacob Gordon's Jewish "King Lear," Saturday evening. Mr. Silbert more than did justice to the title role of "The Man Without a Home" last Saturday evening.

LOCAL BOYS WRITE SONGS

"Good-bye Jazz, Hello Melody," written by Burger and Gilbert, two local song writers, has just been released by a New York publisher and is making a big hit at the metropolis. Jack Lewis, another local boy, is leaving for New York in the interests of the above-mentioned song, as well as his own number, entitled "You'll Be Sorry Some Day," which is being published by the same firm.

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Uptown Theatre, Feb. 6th.

HERZL ZION CLUB

Sunday evening, January 22, Dr. Arthur Podnos delivered a very instructive address on infection and immunity before the Herzl Zion Club.

On Sunday evening, January 29, Dr. J. J. Levine will be the speaker of the evening. Everyone is welcome to attend these lectures, which are held at the club-rooms, north-west corner Queen and Spadina.

Saturday evening, January 21, the Club played basketball against the Hebrew Literary and Athletic Club, and won by the score of 28 to 12. The Club's chances for winning the Granatstein Trophy in the "Y" Basketball League are very good.

In bowling the Club is right at the head of the League. The Billiard tournament commences to-night and the Club plays against the Hebrew "Lits." Seven new members were initiated Sunday afternoon at the business meeting.

The Club has increased its initiation fee from $1 to $3.

The third round has been entered in the house checker league. The contestants remaining are: H. Rachlin, vs. J. Levy; N. Rose vs. J. Friedland; H. Kohen vs. H. Mincus; H. Franklin vs. S. Glaser; A. Gordon vs. M. A. Lesser.

Chess has taken a strong hold upon the members of the organization and there are three or four tables being played every evening.

Sure
IT PAYS TO ADVERTISE
But What Are You Doing for the Big Night?
Uptown Theatre, Feb. 6th

WILL ORGANIZE BUILDING LOAN ASSOCIATION IN PALESTINE

New York (J. P. A.)—The organization of a Building Loan Association in Palestine is the second of the projects upon which the Palestine Development Council has determined. The Palestine Co-operative Company, the financial institution of the Council, is offering for sale $250,000 of its stock, the capital to be supplied to this purpose solely, and Mr. Sol Rosenbloom, the treasurer, who has left for Palestine a few days ago, has undertaken to put the Building Loan Association into operation as soon as he arrives in the country.

The Building Loan Association to be founded differs from ordinary mortgage operations, in that a Building Loan Association is to be organized of Palestineans, at first of residents of Jerusalem, on co-operative lines similar to those which have been successfully employed in New Jersey and some middle western states. It is to this association, which will raise some local capital and provide for the purchase of shares on the instalment plan, that the American organization will make its advances.

The Palestine Development Council has succeeded in securing the earnest co-operation of a group of successful American real-estate men who are devoted to the task of developing Palestine as the Jewish Homeland, and who will not only give their financial assistance to the Company, but are willing to aid materially in the organization and management of the Building Loan operations in Palestine. The stock issued is second preferred 6 per cent. cumulative interest.

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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND ST.

Friday evening lecture, January 27: "After Death, What?" This lecture will deal with the analysis of the problems of death, the hereafter, and immortality of the soul in the different beliefs, and will also present the modern view of this question. This problem has fascinated both the lay public and scientific minds throughout the world.

Saturday morning, January 28, 10.15. Sermon, "Revelation." The regular monthly children's service was held last Saturday morning. Sydney Griesman, Edward Goldhamer, Leonard Mehr and James Montagnes, of the High School Boys' Department, were called up to the Torah. They recited the blessing and also read the assigned portions from the Torah. The sermon was especially adapted to the children. It dealt with the early life of Moses as the shepherd.

On Sunday morning a debate was held in the presence of the school and many of the parents. The subject was, "Resolved That the Bible and Religion Should BeTaught in the Public Schools." Affirmative: Ben. Miller, captain, Helen Goldstein, Rose Ellis and Harry Singer. Negative: Ben. Kosky, captain, Belle Rosen, Hilda Greenberg and Martin Cohen. Judges: Messrs. Leo Frankel, Mark Cohen and Samuel M. Mehr. The judges had great difficulty in coming to a decision, and the negative side won merely on the presentation of the argument.

Temple Center held an executive meeting on Tuesday, January 24. Many important resolutions were acted upon. The dramatic group is working on three plays, which it will present in February under the direction of Maurice Broudy and a professional coach.

GOEL TZEDEK SYNAGOGUE

Friday Night Lecture

This Friday evening at 8.30, Rabbi Siegel will deliver a lecture on "The Eternal Pharisee, or the Jewish Problem from Within and Without." In this lecture Rabbi Siegel will discuss the latest developments and phases of this problem as seen in the changed attitude of the Reform Rabbinate towards modern Jewish nationalism. All are welcome.

The sermon on Saturday morning is given at 10.45, and usually discusses a part of the weekly section, seasoned with passages from the Talmud and Midrash. "Pharaohs Old and New."

Young People's League

On Sunday afternoon, January 22, the first meeting of the newly elected Executive Committee of the Y.P.L. was held in Mr. Smith's residence on St. George Street. All members of the committee were present and took an active part in the discussions. Mr. Gordon was in the chair and read to the committee the suggestions for the various circles which he had worked out together with Rabbi Siegel. The plan provides for a Study Circle, a Literary Circle, a Debating Team, a Dramatic Circle, an Athletic Circle, a Music Circle, and a Social Committee. The Committee approved these activities and suggested people as leaders or chairmen of the various circles. Two members were appointed to interview these people and to report at the next meeting of the Executive, which will be held at Mr. M. Gelber's residence on Sunday, January 29, at 3 o'clock. A complete list of circles and their respective leaders will be published after all recommendations are acted upon at that meeting.

A general meeting of the Young People's League will be held in the Synagogue Chambers on Sunday, February 5, at 8 o'clock in the evening. The program committee is preparing a varied and interesting program for that evening.

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Announcement

THE OIL MAZOLA MANUFACTURED BY THE CANADA STARCH COMPANY IS UNDER MY INSPECTION. IT IS *"KOSHER"* AND MAY BE USED BY ALL JEWS.

(*Signed*) RABBI J. L. GRAUBERT,
TORONTO

Dated in the month of "Heshwan"

MARRIAGES

RICE—LISTER

A very pretty wedding was solemnized at the home of Mr. and Mrs. D. Abramovitz, 93 Breadalbane Street, on Sunday evening, January 22, when Miss Ethel Lister, Toronto, was united in marriage to Mr. Bernard Rice, of Montreal. The bride was given away by her aunt and uncle, Mr. and Mrs. H. Palter. The groom was given away by Mr. and Mrs. D. Abramovitz. Among the out-of-town guests present were Mr. and Mrs. George Rosing, Buffalo, and Mr. and Mrs. Mac Winstein, Montreal. Mr. and Mrs. Rice left for Montreal. On their return they will reside at 605 St. Clarens Avenue.

OBITUARY

SOBEL

At her home, 102 McCaul Street, there passed away on Wednesday evening, January 18, at 7 p.m., Fannie Sobel, only daughter of Mr. and Mrs. Eli Sobel, at the age of 19 years and 7 months. She had been ailing for some time, the result of the "flu" that raged three years ago, but her family and many friends had high hopes for an immediate recovery, as she had shown marked improvement lately. Her death came as a shock to all, leaving behind her many sad and aching hearts. She is survived by her mother, father and three brothers, Morris, Benjamin and Max, all of Toronto.

BALFOUR CLUB

The last meeting of the Balfour Club was featured by the announcement that two of the members, Messrs. Berger and Soloway, were offering for annual competition, a trophy to be presented to the best orator in the Club.

On Saturday last, the Balfour hockey team defeated the D'Arcy A.C. 1-0, thus tieing for the leadership of the league with the Amphions. The league leadership will be at stake when the Balfours clash with Amphions next Thursday night.

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"HURRICANE HUTCH"
WILLIAM RUSSELL in
"THE LADY FROM LONGACRE"

DAUGHTERS OF ISRAEL SOCIETY

The Daughters of Israel Society will hold a box social for their members and friends on Sunday, January 29, at 3 p.m., at their meeting rooms in the Royal Templars Building, Queen and Dovercourt. Doctor Kaufman will deliver an address and Mrs. I. H. Siegel and many others will speak. A lengthy musical program, select movies, and plenty of entertainment have been arranged. The pupils of Mr. Riegelhaupt will sing.

QUEEN ESTHER CIRCLE

The Queen Esther Circle of the Y.W.H.A. held a concert at the Orde Street School Wednesday, January 4. An interesting program was given by the members. Miss Goldtick outlined the work of the "Y" Circles. The members presented their leader, Miss Narrol, with a beautiful bouquet of roses.

HEBREW BOOT AND SHOE SOCIETY

The Hebrew Boot and Shoe Society will give a bridge and whist on Sunday, afternoon, January 29, at the home of Miss Minnie Lieberman, 700 Queen Street West.

JUDAH GIRLS' MUSICALE

A musical evening will be held under the auspices of the Judah Girls, Sunday, January 29, at the Y.M. and Y.W.H.A. Building. A violin solo by Mr. Davidson will be one of the many attractions.

PHOENIX CLUB

The Phoenix Club have made the unusual resolve that each member thereof who smokes shall sign the "Non-Smoking" pledge.

Mr. Chousky, who is the director of the Phoenix minstrels, has promised the public interesting results in a very short time.

A number of girls and boys, members and friends, had a very enjoyable dancing evening at the club rooms last Sunday.

THEATRE

LOEW'S YONGE ST. THEATRE

"Until I played the part of Katherine Brinkley in 'Good Women,' I never fully realized the danger of idleness to women," says Rosemary Theby, beautiful leading woman, commenting upon her role in the big photoplay feature which is being presented with a classy vaudeville bill at Loew's Yonge St. Theatre this week.

"I say women," continued Miss Theby, "because to women the danger is more real. Men have their business cares and worries, and when the business day is over, there are clubs and various other forms of relaxation. But women, the majority of them, relieved of the necessity of earning a living, their homes presided over by well-paid and trained servants, have very few worthwhile things to occupy their time, and as a result, they become unhappy and discontented.

"In 'Good Women,' Katherine Brinkley is typical of this class of women. Reared in an atmosphere of luxury, her every material want gratified, she becomes narrowed and warped by her artificial surroundings. To while away the time which hangs so heavily on her hands, she turns a willing ear to the cults and creeds preached and expounded by shrewd, crafty parasites who thrive upon such prey. Before she is aware of what she is doing, she finds herself in a position where she is almost branded as a 'social' outcast. But fortunately all that is good within her has not died, and she is able to 'come back' a saner and wiser woman."

"IT PAYS TO ADVERTISE"

In Aid of Philanthropies

On Monday, February 6, the Vaughan Glaser players will present the well-known farce, "It Pays to Advertise," at the Uptown Theatre, in aid of the Toronto Federation of Jewish Philanthropies. Tickets for this show are being sold by canvassers throughout the city. Every dollar realized from the performance will be turned over to charity. Every purchaser of a ticket to the big benefit performance, in witnessing the splendid farce as portrayed by the Vaughan Glaser players, will receive full value of the cost of their tickets.

THE WOMEN'S BRANCH OF THE JEWISH NATIONAL WORKERS' ALLIANCE—ITS AIM AND PROGRAM OUTLINED

At the opening of the first season of the Women's Branch of the J.N.W. Alliance, of Toronto, Saturday night, Mrs. Ray Raskin, noted journalist of New York, delivered a lecture on "Art in Its Relationship to Daily Life," in the Zionist Building, 206 Beverley Street.

The auditorium was filled to capacity. After the lecture, Mrs. Raskin was entertained at a "midnight dinner" at Wexler's Kosher Restaurant, given by the J.N.W. The arrangements committee presented the guest of the evening with a beautiful bouquet of roses as a token of appreciation.

Mrs. Raskin lectured on Sunday night at Broadway Hall under the auspices of the J.N.W., her topic being "Education of Children in General, and That of Jewish Ones in Particular." Mrs. Raskin's lectures are the first two of a series planned for the coming season by the women of the Jewish National Workers' Alliance. Different lecturers will be invited to speak on various topics, all relating to woman and her sphere.

The Women's Branch of the Jewish National Workers' Alliance is composed of a Jewish national radical element who are taking upon themselves to educate and prepare the Jewish woman to be able to help in solving such problems as may arise in the Jewish worker's life. They are mainly interested in educating the Jewish mother, in whose hands rests the faith of our future, since she is or should be responsible in a large measure for the moulding of the character of our children.

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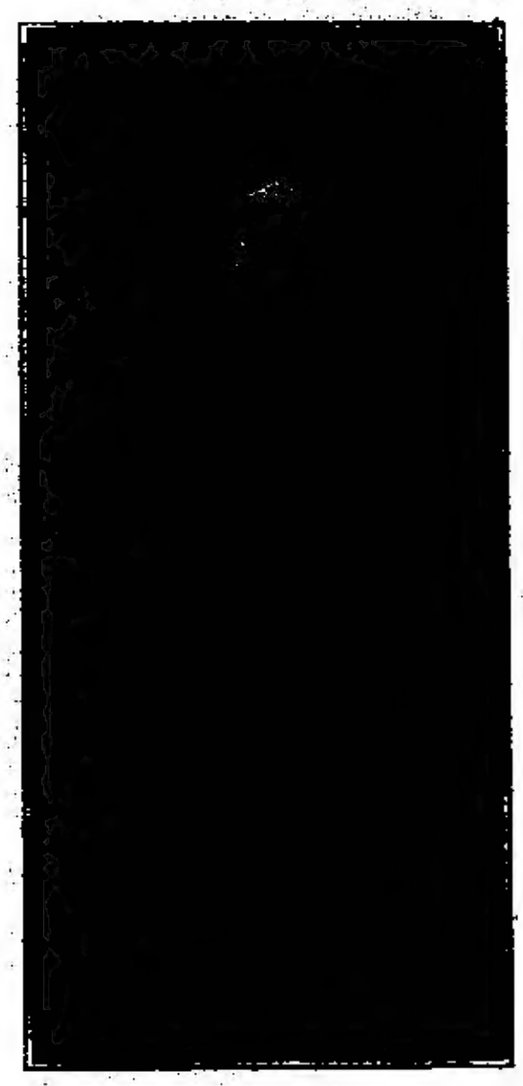

HARRY SWARTZ A SONG FIEND

Mr. H. Swartz has been engaged to sing at the Allen Theatres by Mr. Romanelli. Mr. Swartz is a Toronto boy who has been in vaudeville for a number of years. He was a recent feature with the Japanese Honeymoon, and is an artist of genuine individuality and the possessor of a remarkably fine voice.

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HAMILTON

A Chanukah whist and dance under the auspices of the Hadassah Chapter of Hamilton was held on Wednesday evening, December 28, in the vestry rooms of the Anshe Sholem Synagogue.

Two raffles, a handsome silver sugar and cream set, donated by Mrs. Freiman, and a beautiful embroidered towel, donated by Mrs. Moe Levy, helped to swell the proceeds of the whist and dance, and the net sum of $50 was realized for the Keren Hayesod.

The conveners for the evening were Mrs. Moe Levy and Mrs. A. Kornrich, assisted by Mrs. I. Levy, Mrs. A. Frank, Mrs. Rose Levy, Mrs. A. Needle, Mrs. B. Goldblatt and Mrs. Levinson.

SHERBROOKE

At the end of November was organized in Sherbrooke, the "Rachel Smith Edgar" Chapter of Hadassah.

This Chapter has forwarded $100 to the Keren Hayesod.

WINNIPEG

The Winnipeg Hadassah Chapter has been very active since its opening meeting in October.

At a new election of officers, Miss Finesilver was again appointed as president, Mrs. Stockhammer as vice-president, Miss Petal, secretary, Mrs. Schloss, treasurer, and a strong executive to assist them.

The first undertaking was a dance which netted $400 to the Keren Hayesod. Our regular silver teas are being held and well attended. A large open meeting, to which all Jewish women were asked, and at which many prominent speakers outlined the importance and value of Hadassah work, proved an important factor in the registration campaign. All members are working for a monster bazaar, to be held February 26 and 27. Winnipeg has forwarded $1,000 to Montreal for its share in the Keren Hayesod.

MONTREAL

Montreal Hadassah meets every Monday in different sections of the city. Speakers emphasizing the need of financial and moral assistance in new Palestine, bring home to their audiences the necessity of renewed and concentrated effort on Jewish work, both cultured and concrete.

Musical programs are arranged to make the meetings attractive and sewing is done. Warm garments for the patients and the poor of Palestine are made. Registration fees and Keren Hayesod money comes in at each meeting.

Westmount Chapter

This Chapter voted $200 to the maintenance of the Rothschild Hospital in Palestine.

Young Ladies' Zionist

Young Ladies' Zionist are planning a dance for February.

Menorah

This is a junior Chapter, recently formed, and its meetings are devoted to study of Jewish and Zionist questions. There are different chairmen at each meeting, and serious work is done. Miss Fannie Novick, B.A., is leader.

Deborah

Another Junior Chapter is giving another Thé Dansant in aid of its funds.

North End Chapter

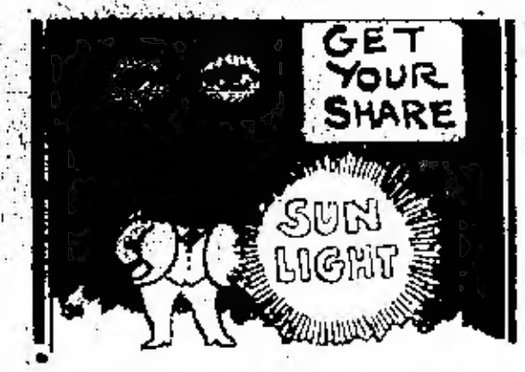
Owing to the illness of Mrs. Rose, Mrs. Herzig was appointed chairman.

Mizpah Chapter held a most successful musicale and dance, and the sum realized was over $100.

EDMONTON

The Hadassah Chapter here is making good its pledge for the Keren Hayesod by raising money at a number of affairs. The first, a concert at the Allen, realized $100, while the whist drive was equally successful.

"IN THE PUBLIC EYE"



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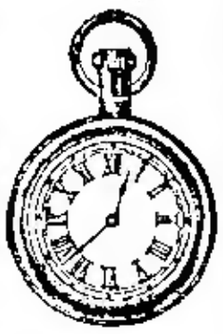

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News from England

(Continued from page 5)

responsible to a Parliament elected by those inhabitants of the country who lived there before, the abolition of the present Zionist policy in Palestine, and the regulation of immigration to be controlled by that government; the holy places for all religions to be left in the entire control of their president, and the creation of a local gendarmerie for policing purposes, the expenses to be met by the Palestine government.

* * *

The Manchester University has conferred on Miss Sophia Weitzmann, M.A., the degree of Ph.D. Dr. Weitzmann, who is only twenty-four years of age, is the daughter of Mr. P. Weitzmann, formerly secretary and investigating officer to the Manchester Shechita Board. Dr. Weitzmann has had an academic career of much brilliance. Educated at the Hutcheson Girls' Grammar School, Glasgow, and the Manchester Central High School for Girls, she matriculated in June, 1913, and took up a history honors course at Manchester University. In 1917 she graduated with a first-class History Honors degree, headed the list and was awarded the highest graduated scholarship. In 1918 she gained a first-class teaching diploma, but, abandoning teaching in order to devote herself to research, she was awarded the degree of M.A., and held the Faulkner Fellowship of the University for special work. During the last two years Dr. Weitzmann has been engaged in research work at the British Museum and India Office on "Administrative Problems in the India of the Eighteenth Century." It is for this work that the degree of Ph. D. has been conferred. Dr. Weitzmann is believed to be the first Jewess to receive this degree in England.

* * *

Last Sunday two new Jewish wards - one for male and one for female patients - were consecrated by the Chief Rabbi, who was assisted by Rabbi Prof. Dr. Herman Gollancz, the Rev. A. Katz and S. Blachman. The service was begun in the women's ward and concluded in the men's ward. The Chief Rabbi, in a brief address, pointed out that work such as the Metropolitan Hospital was doing, provided a platform on which men of all creeds could meet in healthy emulation. The Jewish wards were nearly thirty years old, but even before that date, he was assured by leaders of the community, the Metropolitan Hospital had been most considerate of the religious feelings of Jewish patients. The Jewish community was duly grateful. Dr. Hertz offered up prayers, first in the females' ward and then in the males' ward.

The service ended with the recitation of Alenu by the Rev. S. Blachman and the Mourners' Kaddish by the Rev. A. Katz. Mr. N. Levitt said that many hospitals had been forced to close wards, but in spite of the precarious state of the finances of that hospital in common with others, the authorities had decided to open two new wards, which meant that they were going to saddle themselves with an additional expenditure of between £2,000 and £3,000 per annum. The Aid Society had promised to give the hospital £1,000 per annum, and in five months had contributed £400. Mr. A. Lister Harrison, chairman of the hospital, said that the hospital could not thank sufficiently those of the Jewish religion for what they were doing for it. He felt the importance of having congenial surroundings for the sick, and they could not do too much to make them as happy there as they would be in their own homes. We had differences, but he felt they were as nothing to what we had in common. Sir Herbert Ormond, chairman of the House Committee, said he felt convinced the money collected had been wisely spent. Dr. Hertz expressed his thanks and voiced the hope that his Jewish friends in that neighborhood would fulfill the wishes that the Metropolitan Hospital authorities cherished, and that he would soon be honored with an invitation to open a third Jewish ward.

* * *

Despite the response to the appeal made earlier in the year, an additional sum of over £1,000 per annum is still required to meet the normal expenditure of the Jewish Lads' Brigade. It is anticipated that there will be a deficit of £500 at the end of the present year. To aid the funds of the Brigade, a meeting was held last week at the residence of Sir Frederic and Lady Nathan, when arrangements were made to hold a ball in the new year, which will comprise some novel features. The London Battalion of the Jewish Lads' Brigade (representing the City of London), was placed second in the competition for the Lucas Tooth "Aggregate" shield, with a total of 408 marks, Roborough School (Eastbourne) Cadet Corps being the winners' with 417 marks. The competition was open to all the Cadet forces throughout Great Britain. An interesting football match was played on Sunday week at Norwood, between the boys of the Orphanage and the Officers of the Brigade, the former winning by four goals to three. By the invitation of headquarters a party of Norwood boys paid a visit to Camperdowne House last Tuesday and was entertained by a tea and concert.

Yehuda Halevi

(Continued from page 5)

pious man, was not convinced by their arguments, and called a Jewish philosopher, a חבר to explain the doctrines and tenets of his religion. With great felicity in argumentation, the חבר proceeds from the known to the unknown and explains Judaism in such a way that the King, convinced of its truth and its supremacy over the other religions, accepts the Law of Moses, together with his entire people. The book was written in an elegant Arabic and was widely read. It is to the present day one of the finest philosophical works on the bases of Judaism, because it was written not only by a clear-minded and level-headed philosopher, but by a feeling, an intensely human poet. One of the most courageous theories he propounds in this book is the limit of reason and its subservience to the historical facts on which Judaism is based. He speaks also very warmly about Israel's election and about the peculiar virtues of Canaan. Israel was chosen and also the country was chosen by God for his high purposes. In the passages relating to the development of this idea, we hear the first faint tones of his great songs of Zion which mark the consummation of his great genius, and the highest that was ever attained in the poetic art. Never was Judaism so nobly preached and represented in an original system which combined philosophy and feeling, the head and the mind, logic and poetry.

During these years the poet begins to feel very acutely the lot of his people, for his age was the age of Crusades. Writing to a friend of his, he says: "I have sought from my God and asked Him to find a good opportunity, for He has many, to hasten the redemption, to call forth liberty out of captivity, to grant me rest and to remove me to the font of living waters." This outburst is characteristic of the man. The redemption, the glory of his people, and the ruins of Jerusalem, became his constant meditation. The gates of heaven opened above Palestine and from there the divine grace flowed to give rest and repose to pure and noble souls.

This irresistible impulse to Zion took hold of him. Like the true and perfect Jew, he combined his spotless piety and morality with a passionate faith in the promises of the Prophets and in impassioned songs, resembling the Psalms in beauty of language and intensity of feeling, he mourned the desolation of Zion and sang of its rebuilding. And the origin of these songs was not a mere artistic emotion chosen to display his prowess in song; it was a genuine feeling which gained complete mastery over his very being.

Emma Lazarus has given us a beautiful translation of one of the songs of Zion which approaches somewhat the beauty of the original:

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O City of the World, with sacred splendor blest,
My spirit yearns to thee from out the far-off West;
Had I an eagle's wings, straight would I fly to thee,
Moisten thy holy dust with hot tears streaming free.

To behold Zion, however desolate, before he died, to sing the praises of God in the land where the Prophets once spoke, was now his one wish. But conditions were not favorable and his friends would not permit him to risk such a dangerous voyage. He poured out his sorrow in mournful song:

"In the East, in the East, is my heart, and I dwell at the end of the West,
How shall I join in your feasting, how shall I share in your jest?
All the beauties and treasures of Spain Are worthless as dust in mine eyes,
But the dust of the Lord's house as a treasure of beauty I prize."

Thus Yehuda Halevi eased his heart in a number of such songs, dedicated to his beloved Jerusalem. Another Jewish poet, Heinrich Heine, so different from Yehudah Halevi in his mode of living and relation to Judaism, did not fail, however, to recognize the genius of Halevi and to point to the source of his inspiration. In the song dedicated to Halevi, the great German poet says:

And the hero whom we sing,
Judah ben Halevi, too,
Had also his own lady love,
But one of special sort.

She whom the Rabbi worshipped,
Was a woe-begone poor darling,
Desolation's very image,
And her name Jerusalem.

But what is Jerusalem? What was Jerusalem to Yehuda Halevi, the poet, the philosopher, the mystic? Jerusalem is the type and symbol of the best and noblest productions of our people. Jerusalem—the sanctuary of God, the capital of His Kingdom. The love of the poet was fierce and irresistible. Has ever lover spoken to his love in such words as these?

O City of the World, most chastely fair,
In the far West behold I sigh for thee;
Oh, had I eagle's wings, I'd fly to thee,
And with my falling tears make moist thine earth.
Oh, that I might embrace thy dust, the sod
Were sweet as honey to my fond desire.

The enraptured poet was soon to prove that not all poets are impractical. That the true poet does not only express his desires but presses on to performance and action. The mystical yearning and longing for Jerusalem overcame him and he announced to his friends his determination to set out immediately on a holy pilgrimage. He bade a sorrowful farewell to his daughter and her son, to his many devoted pupils, to the house of prayer, where he had so often meditated on Zion from afar, and repaired for the journey. He passed through Spain as in a royal progress and received the good wishes of the many whom his earlier songs had cheered and whom his later songs to Zion had thrilled with a sacred ecstasy. From a Spanish port he embarked for the voyage of which we have a few beautiful descriptions. The one which he wrote while a tempestuous storm was tossing the boat from billow to billow bespeaks his staunch faith in God and his power to save. It was not life, however, that he wished; he only prayed to be given the opportunity to step on the soil of Palestine. A wondrous calm had come over him, probably a reflex of his nervousness. He reached Egypt where he sojourned a short while as the guest of very distinguished people, who tried to dissuade him from completing his voyage. But he would not give ear to their arguments. He embarked again, and landed at Tyre. From there he went to Damascus to await there a favorable opportunity to visit and behold Zion, for it was not easy in those days for a Jew to even approach his beloved city, the cradle of his nation, and its future hope. It was at Damascus almost at the gates of his Paradise for which he yearned, that he wrote his most famous and his last song, which begins with the words: ציון הלא תשאלי and known in English-Jewish literature as the Zionide. I will quote just one stanza of this song, enough to show its great beauty and its profound pathos:

Who will grant me to wander around the spots where
Appeared the angels, thy seers and thy envoys?
Who will make me wings that I may fly and cause
The ruins of my heart to move amidst thy ruins?
I'll bend my face to the ground and I'll hold dear
Thy very stones, and be tender to thy dust.

What a fitting "swan song" for the great "captive of desire," as he calls himself, the great lover of Jerusalem. This is his last song, the last thing we know of him. At Damascus history loses sight of him, and legend, generous, beautiful legend, supplies the gap. Have you heard the story of the grey-haired poet, the old and tired bard, who was pierced by the lance of an Arab rider just as his longing eyes had beheld the walls of Jerusalem? Have you heard of the old poet who breathed his last, singing his own Zionide: ציון הלא תשאלי לשלום אסיריך?

That unfortunate poet was Yehuda Halevi.

So, having lived an ideal life, having consecrated his muse to the highest and noblest service, Yehuda Halevi dies a death which is also ideal. It was Yehuda Halevi who in his Chozari said: "Like the heart among the limbs, so is Israel among the peoples." The Jewish people have crowned him with the laurel wreath of its greatest poet, and have said about him: Like the heart among the limbs, so is Yehuda Halevi among the sweet singers of Israel.

UNITED AMERICAN VETERANS CHALLENGE FORD'S RIGHT TO SENATE SEAT—CONDEMN DEARBORN INDEPENDENT

New York (J. P. A.)—The National Executive Committee of the United American War Veterans, an organization consisting of veterans of all the wars in which the United States participated, in meeting at their National headquarters, adopted a series of resolutions condemning Henry Ford's attitude toward the Jews, and calling upon President Harding, Congress and the people of the United States to reject Ford's claim to the right of representing the State of Michigan in the United States Senate. The resolutions refer to Henry Ford's activities as the owner and director of the Dearborn Independent, the purpose of which is to arouse racial prejudice and stimulate national bigotries.

Further resolutions were passed requesting Congress to enact a law making it a penal offence to engage in any activity, whatever its nature be, which has as its aim and purpose the disrupting of the unity of American citizenship and the fanning of the flames of national animosities.

The Post Office Department is called upon, in another resolution, passed by the same body, to deny the use of the mails to all further editions of the Dearborn Independent or any other publication engaging in like propaganda.

The resolutions were sponsored by the Chairman of the National Executive Committee, Warren Shaw Fisher, a non-Jew.

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